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Dialogus. Dialogues of Creatures Moralised, reprint in black letter, were destroyed by fire), uncut (only 92 copies printed, 50 of which Triphook, 1816



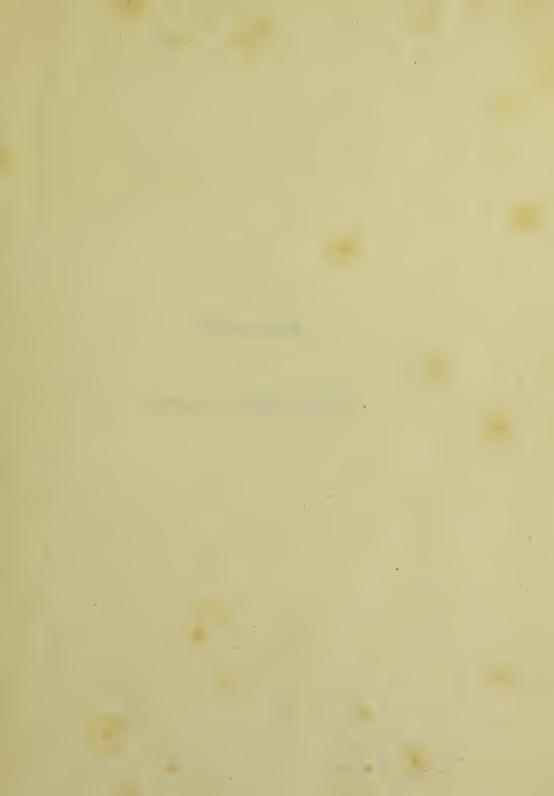
The Hon He Edward Petre.



FROM THE LIBRARY OF WILLIAM MORRIS KELMSCOTT HOUSE HAMMERSMITH

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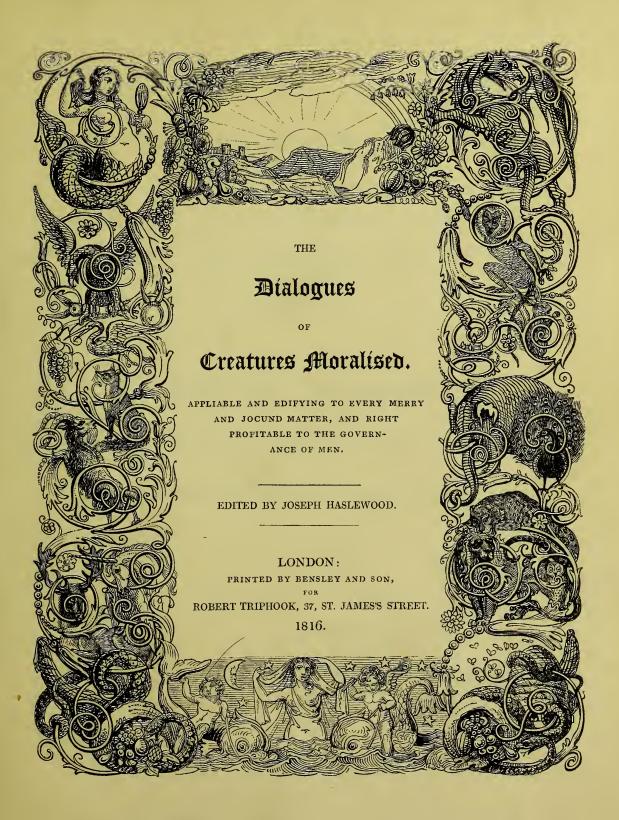
Dialogues

Of

Creatures Moralised.

NICOLAUS PERGAMENUS

्राष्ट्रिश्<u>र</u>





JAMES BINDLEY, ESQ.

IN RESPECT FOR HIS TALENTS,

IN TESTIMONY OF HIS URBANITY OF DISPOSITION AND MANNERS,

AND AS A MEMORIAL OF HIS FRIENDLY AND INSTRUCTIVE AID IN LITERARY ENQUIRIES,

THIS EDITION

OF

ARCICAT FABLES,

CURIOUS TO THE PHILOLOGER, INTERESTING TO THE LOVER OF NATURAL HISTORY, AND AMUSING TO THE MORALIST,

NOW THE SECOND TIME PRINTED IN THE ENGLISH LANGUAGE.

IS INSCRIBED,

BY HIS FAITHFUL

AND OBLIGED SERVANT,

JOSEPH HASLEWOOD.



INTRODUCTION.



OWEVER genius may enlarge, with fancy and taste, the moral allegory or fable, and essay novelty in the characters to invite attention, still not any form has hitherto obtained so much popularity, or proved more instructively amusing, than the ancient mode of fables, in dialogues of the animal creation. Some portion of that interest may have arisen

from the simplicity of the narratives, the brevity of the stories, and the familiar application of each moral. Nor does it lessen the charm to give invention the belief that such dialogues form annals of untutored nature: that they depict some portion of the manners of the primæval age, before men, by associating, formed cities, and left the brute creation to found a more absolute empire in deserts and forests. Without extending this enquiry to any length, certain it is that the Æsopean collection, so often perused in our boyish days, leaves an indelible impression upon the memory, which causes the incidents and characters of the stories frequently to recur to our lips. and appositely apply them to the events of life. If the present collection is not equal to that in popularity, it must be remembered it has never yet obtained equal advantages. Only a single edition exists in our language, and a perfect copy may be said to be unattainable: which occasioned the present reprint. Even that, as the orthography has not been modernized, can only be expected to insure approbation from those who prefer the language of an Æsop printed by Caxton to the embellished fables revised by Croxall.

Should the Dialogues of Creatures ever be cleared of the rust of antiquity by a revised text, the obsolete spelling discarded, and adorned with cuts by modern masters, it would be found worthy of a place beside, if not classed as a continuation of, the popular work already noticed. Many of the fables are remarkable for their brevity and simplicity, the chief characteristics of this species of composition: the moral disquisitions that follow have been made the

vehicle for preserving many of the instructive aphorisms and witty sayings of the ancients, intermingled with stories yet current and popular.

That the Dialogues of Creatures has only once appeared in English, is remarkable, when we consider its merit, and how frequently it has been published in other languages. In the Latin and Dutch only, there were not less than fifteen known editions before 1511, viz.

Title.	Date.	Printer.	Place.	Size.
1. Dyalogus Creaturarum Moralizatus cuts	1480	Gerard Leeu	Gouda	Folio.
2. Same title	1481	Conrad de Homborch	Cologne	Folio.
3. Same title cuts	1481	Gerard Leeu	Gouda	Folio.
4. Same title cuts	1482	Gerard Leeu	Gouda	Folio.
5. Same title	1483	John Snell	Stockholm	Quarto.
6. Same title	1484	Gerard Leeu	Gouda	Folio.
7. Same title cuts	1486	Gcrard Lecu	Antwerp	Folio.
8. Same title	1493	Gerard Leeu	Antwerp	Quarto.
9. Same title	1510	Jean Petit and Philip Pigouchet	Paris	Twelves.
It was also published under the title of		1-8		
10. Destructorium Vitiorum ex similitudinum creaturarum exemplorum appropriatione per modum dialoge, auctoritatumque sacrarum scripturarum, philosophorum, & poetarum constructoriumque Virtutum noviter correctum*	1511	Claude Nourry	Lyons	Sm. folio.
Dutch editions.				
11. Dyalogys Creaturarum optime moralizatus, dat is, voerspraec der creaturen	1481	Gerard Leeu	Gouda	Folio.
12. The same fig.	1482	Gerard Leeu	Gouda	Folio.
13. Twespraeck der Creaturen fig.	1484	Gerard Leeu	Gouda	Quarto.
14. Engensechelik boeck gelclen Dialogus der creaturen fig.	1488		Delff	Folio.
15. Dialogus Creaturarum, das is twispraeck der creaturen fig.	n. d.		Antwerp	Quarto.

^{*} There also exists another work under this title of Destructorium Vitiorum, which is a dull piece of morality, and wholly different from the Dialogus creaturarum moralizatus. It is probable that the Bibliographers, not aware of this circumstance, have blended the two works together in their catalogues, when they speak of the "Destructorium Vitiorum," which has been often printed. It would be of little use, and might serve to mislead the reader, to give the several editions of the latter in this place, unless an inspection could be obtained to distinguish between the works.

Vischer seems to notice an edition in the Dutch language as early as 1480,* and also mentions one printed in French, at Gouda, 1482. The work cannot be traced in German under any of the above titles; we presume it did not remain unknown in that language.

All particulars of the author and of the origin of the work have hitherto escaped research; no ancient manuscript of it is known, and it is doubtful if there is a quotation from it in any old authority.

The edition printed in English, it is probable, was produced at a foreign press. The type is, I believe, very similar to some theological tracts in our language relative to the reformation, which were known to originate upon the continent. Herbert, in a manuscript note communicated to me by the Rev. T. F. Dibdin, says: "Although mention is made that this book is to be sold in St. Paul's Church-yard, both in the title and colophon, yet I am inclined to think it was printed in France, by the type and blooming letters; the former being much like Thielman Kerver's, and of the latter some are very uncommon." It may be remarked, that the place of sale announced was then the common mart of London booksellers, and as such likely to be fixed upon by a foreign printer.

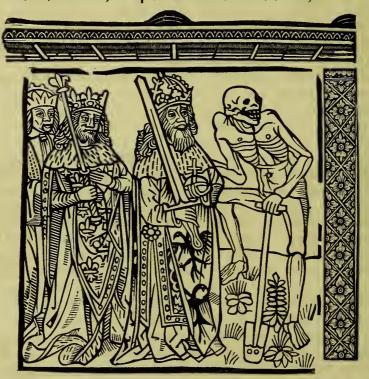
Herbert had made very copious extracts for a new edition of the Typographical Antiquities, with a minute account of the work, which is preserved here to gratify the bibliographer .-"Underneath the title is a wood-cut of a male and female centaur, shaking hands, the same as before Dialogue xc. enclosed within four small head pieces of the fret or mosaick work of two different patterns, the top and the bottom of one and the sides of another, being all of equal length. At the back of the title are two other conversation pieces; that at the top an old man and a young one; at the bottom an old man and a young king: each of them half lengths. The former is enclosed with little pieces of different patterns, and the whole together has two side pieces uniform, and a head piece which covers all. This book is printed in quarto, and has but four leaves to a signature, which is rather uncommon in these early printed books. It has catch-words upon the left-hand page only, and signatures, but not paged. The first alphabet proceeds no further than X, and then begins the second, which extends to TT.4. The

^{*} De l'Invention de l'Imprimerie, &c. 1809, p. 260.

last leaf is filled up on both sides with cuts, which had been used before in the work, viz. on the former page is the Wolf and the Asse sawing, Dial. cvii. On the latter, at the top is 'the Ape that wrote bookes,' Dial. xcvii. and at bottom, 'the Bubalus that made shoone,' Dial. cii. To every dialogue there is a wood cut, except the xxii. though for the most part badly designed and very rudely executed."

There is also a wood cut given in the text, near the end of the volume, which, not being inserted in any of the Latin editions, is, for consistency, preserved here, together with a fac simile of the type.

is synne. Thy byzth is my serp. Thy lyfe is papne/and deth is greate angwysh. Us this figure shewith.



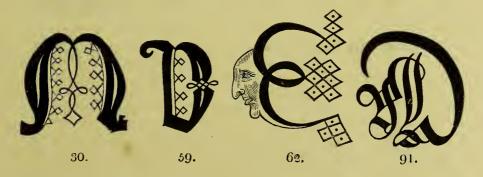
This representation is conjectured to be taken from some French edition of the "Dance of Death," and might have been given at

page cclxxv, after line 7 from the bottom, but has no other reference to the text than is supplied by the words interpolated, "as this figure shewith."

Not any of the numerou swood-cuts are found in either contemporary or later English publications, though our early printers continually introduced the same cuts in different works without considering it material to preserve consistency in the application of subject.

Of the singular capitals, the following specimens are from tracings made by Herbert.





In the present edition the original text is preserved, except rejecting the abbreviations, and correcting a few undoubted press errors. Some occasional improvement has also been made in the

^{*} This uncommon shaped letter is first used as a B, and twice afterwards, at Dialogues 27 and 96, as a C.

typographic arrangement and punctuation. The wood-cuts are copied from the Latin edition, printed by Gerard Leeu at Gouda in 1481; for the loan of which my acknowledgment is due to the Rev. H. White of Lichfield. I am also indebted to Mr. Douce, for information as to the early editions.

Though the xylographic art may be now pronounced to excel, it is not easy to point out a specimen that unites a happier combination of taste, spirit, and incidental character, than the border of the title page. For the drawing, the work is indebted to Mr. Brooke, Historical Painter, of Duke Street, Adelphi; and the freedom and strength of this fanciful sketch, crowded with numerous objects, has not lost in effect by the graver of Mr. E. Byfield, and proves that the most delicate touches may be preserved in a wood engraving. Faithfulness of copy is all that the cuts which apply to each Fable allowed, and that they have scrupulously obtained from Mr. John Byfield. The blooming letters and vignettes were invented and executed by Mr. Berryman.

Beyond those demandable by the Universities, only ninety-eight copies are printed.

JOS. HASLEWOOD.

Conduit Street, January 10, 1816.



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w The Dialoges of

Creatures Moralyled. Applyably and edificatyfly, to every mery and focunde mater, of late traflated out of latyn into our Englyshe tonge, right prostable to the governance of man.

¶ And they be to fell, bpo

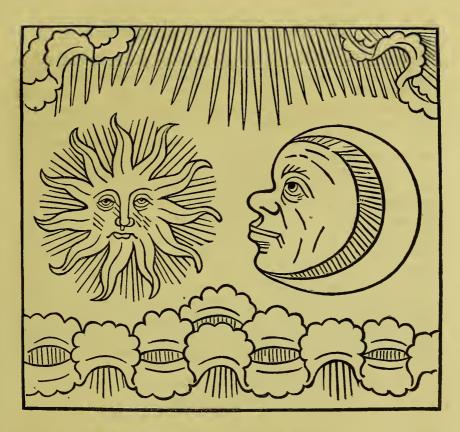
Powlyschurche
yarde.



There after folowith the Prologe of thys present volume.

DRASHOCHE as Judore wytnesith in his first boke De Summo Bono, ca. iiii. that Almyghty God thewith to by by example and confideracyon of thinges circom= scripte and of knowyn kynde. Parte of such thinges as be incircumschripte, and cannot playnly be understande or knowin that by evidente knowlege of thinges that be in apparence, the more rypely we mow comprehende the inwarde meaninge, that outwarde playnly thewith not. And by the same path that man erryd from God, he may be ruduced and retourne to him agayne, and ag he was pluckyd by his own concupifcens and inordinate love of the creature, from the greate love of his Lord and Maker. So by inspeccyon of the areat beawte of creaturys he owith to be refourmyd, and to grue lawde & worthippe to the incomparable Treator & Maker of al thinge; & thoughe it be so that as this booke farnith, these creaturis speke not to be with mouth and boyce fourmed neuerthelette by inclenacyon, & propirte of naturall inffituepon they fece not to teche by to corecte owr maners and amende owr lyunge, the which the glorpows lyghte of all doc= towris faint Augustin wytnessith, for he faith in his wrytinge. D Lorde God, faith he, all thy creaturis which thou halte made cry to me, and fece not that I owe to love the, my Lorde God and Waker, aboue all othir thinge, a therfore the autor and compositor of this boke for our hollome erudicyon & lernynge to anoyde flouth & fluggyshnesse, and to induce the myndes of the herers to guyknesse & denocycn, hath compried this tretys that the more elyly we mowe understonde the morall sense included in the same.





Df the Sonne and the Mone.
Dialogus Primus.

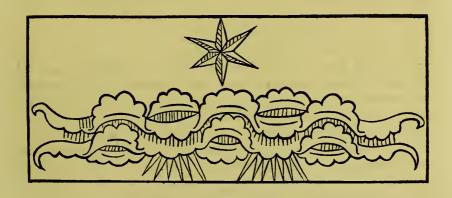
FCER the philosofers saying, the Sonne is the joye of the world, the gladnes & the jocundyte of the day, the beaw-tye of heuyn, the mesure of tymes, the vertewe and origy-nall of all thinges growynge, the lorde of all planettys, the ledar and perfectoure of all planettys and sterrys. The Moone also, as sayth Ambrose in Exameron, is the beawtye of the nyght, moder & mynistre of all humours, mesure of all tymes, gyder of the see, chaunger of the ayre, follower of the Sonne. And for as moch as the is most lyke vnto the Sonne, vpon a tyme she began to detracte & distance the Sonne, the whiche he perceyupng spake to the Moone & sayd: Why doubt thowe bakbyte me &

blassement me? I have ever geupn the lyght and goon afore the to thy profyte, and thou hatelt me & malicyoully malignest ageynst me. Bo from me, quod the Mone, for I loue the not, for the great hryghtness cawspth me to be set lytell store by in the worlde: for and thou wert not, I thould be in gret dignite. The Sonne an: fwerid & fapde: D thou uncurrey creature, be thou content with thy degre: For as I thynne in the day time, & bere than the rule, fo thou without impediment occupyest all the night at thyne owne ple-Cure. Let us therefore mekely obey unto our Waker, & exalte nat thy felfe by pryde, but luffre paciently to do as I am ordeyned, & do thou thy duty. The Mone considering no reson, in great an: ger departed & gaderyd together all the flarrys, & began battel t thot acrows agreenft the Sone, Eintended utterly with dartis and arrows to Impte him and deltrop hym. The Sonne beinge aboue and at a vauntage seynge all this cruelnes, drewe out his sworde & smote the Mone a sonder. And threwe downe the starrys & sayde: As often as thou arte rounde, I thall departe the. I for thes cawle, as fables reporte, the Mone concepueth nat rounde, afterris often tymes fall downe. And to the Mone was confused & layde,

Then to be all lou, and brought water bayne,

In lyke wyle mothe peple being inflate & blown by with pryde & elacion, wolde be lyke but the Sonn, & have domynacion aboue all other, & by their wyllys wolde that none were aboue them, nor lyke but them, as the glote tayth: Pryde is a brenning elevacyon in the mynde, difpyling them that be buder, & wold be equall with them that be aboue, for why, as Trifostom tayth, defyre of exaltacyon is great lyn, & buterly to be dispyled, & suffrance is worthipfull & commendable. It is written & sayd that the prowde peple be lyst up on height, because their fall sholde be the mor grevous. For he that falleth but lowe may sone aryse, as the poete tayth. But he that falleth from on hyghe may nat so esely he restored to helth. Branches of a tree growynge alowe, be conserved from tempestys, as wryteth Trisostom. But they that be on hygh be oftyn tymes broken & in gret ieopardye. Wherfor Quintus Turcius sayth, that a serteyn persone said unto kyng Alexander,

that a tree beyng of great beyght may the soner be blowen up by the rote. And though a lyon be myghty & prowde, yet be small byrdes fedde with his deside. ¶ A philosofer cam to the tombe of Alexander & sayde: yesterday to this man suffysed nat all the worlde: now is he suffysed with the space of. vii. fore longe. And therfor pryde is to be reprouped, &c.



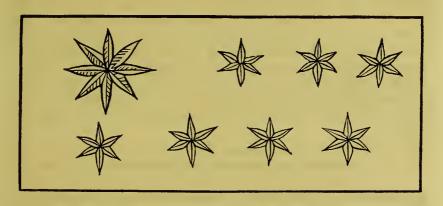
Of Saturn and the Clowde. Dialogo Secundo.

PILDSOPHERS wrytethatthere be vii. planetis. That is to kay, Saturne, Jupiter, Mars, Sol, Ulenus, Mercurye, E Luna. But there is great space betwene planet & planet. For as Moyles, greatest of philosophers, reherseth & kayth, & also it is written in the goldyn legende, that every compasse of every planet hath in this kness the waye of b. c. yeres, that is to mene, as moche space as a man may iourney & walke, in b. c. yerys so that dayly his iourney extendid to rl miles, & every myle to bere in length ii. H. pace. Uppon a tyme a great thycke Clowde began to exalt her selfe & sayd: Myn excellencie is great, for I may by interposicion of my gretnes cawse that other planetis may not thewe themself in the world but at my wyll. Seynge that I am under other planetis & may doo so moche, if

I were exalted higher, then myght I do moth more. And thus this Clowde prowdly alcendid upward tyll the cam to Saturne. Saturne feyng thys clowde prefumptuoudy aplyng to go aboue hym, was fore greuid, and fayd unto her: What arte thow that couetyst with pryde to ascende there as neurr man cam? I thall ascende aboue the, quod the Clowde, and ouerthrowe the. That heryng Saturne, & sore mouyd, orderned harneys & wepyn, & stoppid fast the waye, & threwe down the Clowd & destroyde hym for euyr, & sayde:

The that coupteth to be aboue all, No force though he have a fowle fall.

D befell it to Pabugodonosor which desirid to he aboue all other kynges & princes, & to be callyd kyng of all kynges, and lorde of all lordis; for pryde, not considering that almyghty God hath dompnacion aboue all erthly lordships, as it is specified Danvel, iiii, whan the harte of Pabugodonofor was lyfte by be prode, wherefor he was deposed from his drangte, wheref it was land buto hym: The dwelling of the thall be among wilde beaftis, & God thall efect the, & cast the owte fro mannys company, thow thatt ete hav lyke an ove and bis, feafons thalbe chaunged ouer the. It is wrytten in hystory scolasticall, that Pabugodonosor was not chaunged into a beaft buresonable by mutacion & chaunge of the body, but by mutacion & alienacion of his wrtte & refon, & also the eloquencie of his speche was taken from hom, & he sempo hum felfe that in his forlymmes of his bodye he was lyke to an ore or a bull, & in his hynder partyes he thought hymselfe to be lpke a lyon. Danpell also, all the tyme of his alienation, prayde for hym to hartely, that the vij. fealong, that is to lave vij. veres by his prayers were chaunged in to. vij. monethis. In the which bis. monethis, the space of xl. dayes, he had great infirmy: te and disease. Other rl. dapes within the sayd bis. monethis he retourned to his mende, a prayde with great weppinge fo largely that his iven were turned in to rednes, & lyke buto rawe flesihe. Manyon went to haue a sight of hom. Aftir that bis. monthis were fully complete & fulfyld, he was renokyd & callyd agayn bnto his firste estate, but he regnyd not inmediatly, for there were orderned bis. juges, & to he contrnued in abitinence & penaunce buto the ende of bij. yeves neuer etinge bred nor flesche, nor drank wyne in all that longe feason.



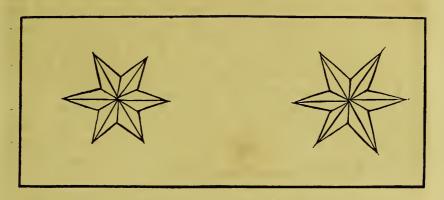
Df a Sterre callyd Transmontana, and other Sterrys.

Dialoguo Tercio.

STERRE, which is called Transmontana, standeth euer fire in the naupll of the heupn, & gothe neuer to declyne, nor laboureth nat by compacte circuler as other flerrys doth. It is as a marke or a path of the see, to the whiche shyp: men gebe great attendance. All other flerrys gadryd them toge: der, & cam to this flerre & Capd: Thou fittest alway fiell, & haste eas & rest, and we go about & labour without rest and be thy feruantes: arple thou a whyle, & let an other be fouerapn & occupy thy rome. To whom this sterre, Transmonteyn, answered & capde: He knowe nat what pe wold have, for your delyre is nat lefull nor to you expedient, for I have gret labor & great fatiga= epon to rule you. And pf I dpd nat wpfely conserve you in your places & mocyons, ve holde gretly erre for lacke of a gode gyder. Wherfore I counsell you to be content, & in peace. But the other sterris wolde nat be pleased, but rather more wylluster to have theyr peticyon, and layd all at onys: We pray the to luffer by to chose an other groer. Transmontarn than beholdinge their frowarde wylfulnes, departed from them, & went & complayned to hys lorde & maker. The sterrys that seynge made great exultacyon & gladnes, & aplyed them to make election of a newe gyder; but therin they cowde nat agree, but fell at varyance and began to kyght eche with other, & as shepe lackynge a shepherde, they erryd & fell out of good rule; at last whan they considered the felicyte that they were in somtyme by the policye & gode gydinge of theyr soueraigne, & the great myserie that was fallen to them for lacke of hym, they fell in repentance & came to theyr kyrst gyder, & prayde hym to take them to grace, & to rule them as he had done before, & consirmed hym in his worshyp, & sayd all with one boyce,

The gyder that gydeth with vertewe & grace, Sholde neuer be changed lest a worse haue his place.

MUP to it is convenyent for by to do when we have a gode ruler the whiche rightfully ruleth & gydeth bs, we be bownde to love hym, & to do hym honor and worshyp, & nat lightly to chaunge hym, but cherylih hym after our power for the great labour that he hathe to ande by for our wele. The deare of aouernance is called great worthyp; but it is a gret charge, as Barnard farth, what is worthen or power, but a great bourden & mi= ferre? Dr what is sublimpte or dianyte of the worlde but a perplous & doubtfull tempett? Who may be in worthyp or prelacye without payn or tribulacyon? Dr who is in dignyte without banyte? as Malery telleth lib. bij. of akynge that was of fo great witte a fo aret counsell, that whan the crowne was delivered to hym he helde it longe betwene his handes, or he let it boon his hede, & confideringe it well & fapd: D noble & fortunable garlonde, how full of bespres & perpll art thou, innumerable to be tolde! For as Augustyne faith. There is no thynge more laboryous, more harde. nor more perylous, than is to have great dompnacyon or feigny: And therfore Malerius dothe thewe buto us in Libro. bif. of Corneli Ccipion, that whan Spayn was fallen buto him, he answered a sayd he wolde nat ao thyder, a shewed the cawse why, for he cowld nat do equite & right wylnes. For he thought hym felle nat connunge ne fufficuent to so great a worlibip, & fo great a perpll togeder.

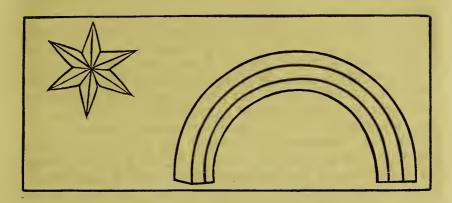


■ Of the Eurn Sterre & the Morowe Sterre. Dialogo Quarto.

ESPERUS is called the night flerre, and Lucifer the day sterre, which apperith in the morning. These two sterrys gadryd togider all other sterrys, & went with one affent to the Creator and Waker of all flerrys, & made unto hym theyr supplicacyon and sayde: Gracious Lorde, thou arte a good maker, and we therfore thanke the, for thow halte ordernyd & hestowyd by in the best wife. But for thys cawle we be trowblyd that owre beawte & brightnes is not always shewed. Therfore, Lorde, we mekely befethe the to take the lyght fro the Sonne, & make hym darke, that owre bryghtnes in the dave tyme may appere & be thewyd. To whom the Lorde & Maker answered t land: Your peticion is not lawfull, for the Sonne is the garnylther of the day. The distributour of howeys, the organall of all thynges growynge, and without hym no thyng maye encreale. Therfore I wyll not condescende to your peticion, for it is not exaudible, nor worthy to be alowyd. Wherfore the sterrys seyng they cowlde not have their deare, went ageyn togydre & fourmed a newe peticion & offeryd it to their Maker and lapd: D bleffed Lorde & Maker of all creatures, we befeche the at least to drue by & put a waye the clowdis out of the ayre, the whiche lette our bryght lyght to be hewyd, for oftyntymes for their lettyng we may not apere, nor he knowyn as we be. And therfore lowly we pray the that where as our first askyng was denyed by, of thy godenes grant us this seconde peticion & desyre. The Lorde & Maker considering their symples, gave they this answer with a sad countenance and sayd: Holde your peas & desire not bulefull thynges, for I wyll not graunt them, for it is wryttyn in the boke of Caton, Aske that is rightfull, & that that semyth honest. The clowds be necessary, though ye thinke contrary, for they with their rayn mosten therth. If no rayne shulde fall, the erth cowde not be frutefull. And with this answer he put the sterrys from their desyre, and sayde thus in this wyse:

That peticion may justly be denged,
Thiche at no tyme to Reason is applyed.

MAD by this example it apereth that he that wyl be herd in his prayers, or in his supplication, must aske the thinges that be rightfull, honest, and resonable to be graunted. Wher: fore fannt Auffyn farth: Whan re alke the thynges which God laudeth & prompleth, then is your alkynge lure, for that peticyon is cone granted of God. Therfore Icyder Capth trewe: Many men prayinge, be nat herd in theyr alkying: for God granteth them better & more for theyr welth then they delyre. Seneca telleth in the is. booke of benefits that a certeyn persone on a tyme asked i. d. of Alexander, & he gave hym an hole town. whan the peticyoner thanked Alexander, & layd he was nat worthy nor able to recepue to areat a aptre, Alexander answered & fand. nat to hym: I retayne in my mynde what becommeth the to alke, but what becometh me to apue. So almorate God doth, for oftentymes he granteth nat our alking, becawle he will auaunce our peticion with a better & more profitable rewarde. And therfore layth Icdor, Som tymes God hereth nat many folkes to their plesure: for he well graceously here them to theyr more prospet & helthe.



• Of the Raynbowe, & a signe called Cancer.

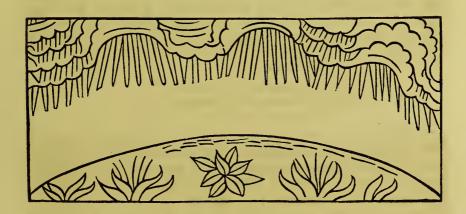
Dial. v.

UR Lordys howe, after the first flode, apered in the clowdes haupinge two colours, that was waterpe & fyrpe, fignispenge the jugement commpnge; whiche howe apered by the space of rl. peres after the bylopinge of the Arke. As it is Capde Hiltorie Scolasticall. Cancer is one of the fignes of heugh, and this worde Cancer is equivocum, & hathe many fignyficyons. But notwithstanding, here it betokeneth the Cane of heupn. And so this Cane Cancer went buto the Rayn: bowe in a gret anger and lapde: Thou art to bolde, for all heupn is lytel ynough for the, in to moche that thou befrest the to lette me of my course, & other sterrys that sholde occupy there. Wherfore I adupte the to be remound lightly or ellys thou thalt be surely corped of me & my company. The Bowe answered & Capo: Brother, thou spekelt nat well, for I am nat about to let the of thy way, for I thew my felfe but in the day tyme, and thou in the neight connect where pleath the. Wherfore me thinketh yf thou entend to fyght with me, thou art eurll adurted for this cawle; for thou maple gader great company of sterrys to hold with the. And I have frendys ynow, both clowdes and also great thonders, for to fyght agaynst the for all thy strength, and so there may growe great myschese. But I wyll cownsell the for the best, that we do goo before a rightwys juge that he may termyn thy questyon by a dissingly sentence, & let the sawte be punysshed there as it is, where Cancer agreed. And whan they bothe were before the presence of the juge, and had shewyd there but hym they mater, the juge spake than & sayd thus: Thou wycked Cancer, it is ageynst the lawe or reason all the prehemynence that thou askest & desyrest of the Bowe. If thou have thy wyll and walkynge in the nyght tyme, and the Bow but only in the day tym, how may it be credyble that he letteth thy waye? Therfore this is my sentence ageyn the. I wyll and charge the that thou never apere in the day tyme. And I condemne the in all expencys & costys of the courte. Cancer herynge this sentence, was greatly ashamyd and sayd:

¶ A bely man that is full of queltyon, Cawleth to hym felfe oft great confulyon,

AND one in lyke wyle ageynst lawe and reason sometyme will Arrue & fall at alteracyon without occasion, and be full of questyons. Wherfore they be taken for wrangelers & eugll people, and often tymes they be juged to the worlt. Of luche it is written, Prouerbi, rbi. A wrayward man cawfeth Arrues. And a man full of wordys, ouercommeth pryncis. The eupll man euer leketh debate. The bad angell, & cruel, is fent agepult hym. Truly thrugh queltyons & Arques many one be brought to nought. As Juder fayth: As loue & concorde is alway byldynge, fo ftryfe & debate is euermore destroynge. Bede fayth: By discorde the gretest thinges may be distroyed. There was comtym an honest man that had thre conness, whiche, when he holde dye, he called them before hym & fayd: fet me a gret many of wandys bownde togyder, and so they dyd. And whan they were brought he land to his children: folde them & breke them. But they cowde nat, they were to ftyf. To whom the fader fayd ageyn: Plucke out one of them & breke all the other. And they affaved to do fo. And they might well bowe them, but they cowd nat breke them. The thirde tyme the fader spake and

fayde to them: Take one alone and alay to breke that, whiche they fone destroyd and brake alonder. Then fayd he to them in this wyle: Thyldren, thus shall yt fall but you: If that ye do contynewe togyder in love and concorde, no man shall be able lightly to hurte nor distroye you. But yf ye barye & he deuyded by dyscorde, every man shall prevayll esely ageynst you, and distroy you, & put you buder sote, and therfore beware of malyce and discorde.



• Of Heuyn & of Erthe.

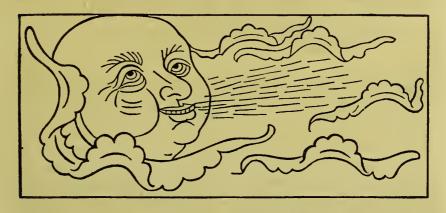
Dialogue bi.

f dyners philocofers the faying is, that the erth is the myddell parte of the worlde. The conferuer of frutis. The conceringe of hell. The norysher of all quycke thinges. The moder of all growynge thinges. The conferuatrice of lyfe, and the swalower of all thynges. Thom a tyme Henyn fent downe to the Earth here many gret tempestys of rayn, of thonder, & of lyghtenynge, wherhy he grenyd the Erth very sore, when she was angry & gretly displesed she called the Ayre to her & said: Brother Ayre, I pray the medyll not betwene Henyn & me.

for myne entent is betterly fixeed to overthrowe hym, for he hathe done gret wronge and inivery but o me, that I hope to be avenged byon hym with suche wayes as I can fynde. To whome the ayre answered & sayde: Do not so, suffer; but let thy wrathe passe, for though it be so that Henry have greved the now, another tyme ye shall be frendys & make mery togyder. The Erthe beynge blynde, & overcom with anger, wold nat cese: but ran & caught harneys and began to syght with Henry. That seynge, the Ayre rayled by great darknes, & brought forth gret clowdes; & cawsed so gret thyknes, that the Erthe cowde nat discerne where Henry was. And that contrnewed so long, tyll the wrathe & wodnes was clene gone. Than after that the ayre sent out wyndes & purged the contrey, & drove away the mystes & darknesses, & made all clere and sayde,

The be all bownde, and nat norylibe the same.

CACKY man ought to to do whan he feyth his frendes & neughbourg wrothe togider. For after the fayinge of Caton: Are a wrathe letteth the mynde that it may not discerne truthe. For a man that is angry is past his mynde, & therfor he is to be temperatly apped a refraphed by his frendps tyll he be removed from that wodenes, & toll wrath in hom be endyd. For Seneca farth: The heginnynge of wyldom is to moderate Ire & wrath, for he that ouercommeth wrathe doth ouercome his areatest enne: my. As Maleri telleth whan Architatarencius was greupd with his feruant, he fayd buto hym: D thou buhappy creture, now wolde I corect the, pf I were nat at this tyme wrothe with the. Whereby it appered that Are and malyce is to be boyded out of the mynde. For as it is layde in the booke of Prouerbis, revii. Tre hathe no mercy. Therfore a juge ought neuer to geue centence whyle he is angry. Wherfore it is redde in histories of Romayns that Theodolius the emperour was oftyntymes prompt and dysposed to do cruell executyon: but there was a wyse man that gave hym cownfell that whan he felt hymfelfe greupd and anary, or ever he gave any fentence, he sholde fay and reherfe coftly within hymself rriff. letters of the A, B, C, that his mynde myght be refresshed, and so to muse what was best to be done, and that he myght the more rypely se & knowe what sugement ought right willy to be gruen with gode discretyon and desliberatyon.



• Of the Apre and the Ulynde.

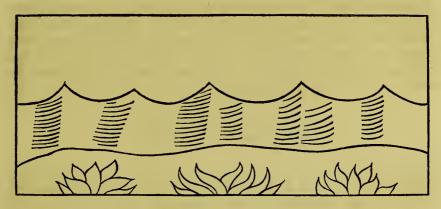
Dialogo vii.

PDUCE ye, as the philocofre fayth, that Ayre is the spiracle of all thynges liuynge, without whome all thynge
is sone choked and dyeth, that is liuynge. The didynde
also is the dryer of the erthe, the mouer of warres, &
trowbler of the Ayre. And becawse he is trowbler of the Ayre,
the Ayre cawsed hym to be cited before the high Juge and maker
of al thinges, & sayd: D myghty Lorde and maker of all thynges,
loke boon me, I beseche the, & have mercy boon me. Thou hast
ordeyned me sufficeently, and indewed me with great privylege,
wherfore I grue lawde and thanke buto the. For thou haste made
me to be lyke of all thynges; but for thys cawse I am gretly trowbled and bered with the Mynde, for he ever maketh me colde and
cawseth me to be buttemperate. Therfore I saye to him: yf ever
from hensforth he presume to blowe boon me, I wyll choke hym

E put hym from hys lyfe. To whom the Naker answered and sayd: Ayre, thou spekest nat well. Though the Ulynde make the colde, and bete the with his blast, neverthelesse he yeldeth the purged and temperat. If it so were that the Ulynde hlewe nat on the, thou sholdest be seke & corrupte, bothe tedyous and hatefull to every man; wherfore thou oughtest to love hym that conserveth the in good estate. And so the Ayre was pleased and sayd:

Torrectours that correct by for our owne good tile ought to love, & to luffre with a glad mood.

euery creature ought to love them that corect them & theweth them theyr fawts tentende to reduce them to goodnes and to the way of truthe. For truly the leke man that denyeth to drynke the bytter drinke that his leche grueth hym, wyll not luftre hym: felfe to be cured, and to he shall never be delyuered from his febenes. And he that hatyth his corectoure, that not he wel dyrected. Ulevelpe a man louith not his leche, whan he wil not luffre hym that rebukyth hym for his goode. But trewe it is that Chrisostome Caith: be that have hatrede that repreueth the Cynfull. And Seneca farth: He feketh a blame to hom felf, that rebukith the wycked man. Suche be not wisemen, but rather they be folys, as faith Ecclefiastes: A wyseman loupth to be rebuked, but a fole is wrothe if he be corecte. Therfore corecte a wyleman, and he that loue the. Prouerh. ir. Pitte is wryttyn in the lyfe of faynte Ambroke, that whan Theodolius the emperowr had punymed dyners and dwellers of that contrey withowte delpheration and iugement, Ambrole, the Archebilihope of Wylene, expulled hom owte of the chirche, although he was a very christen emperowr. And whan the emperowre knewe itte, he land to Ambrole: Dauid compttyd both adulterre and manuaughter. And Ambrole answerde: If thow halt folowed hym in his errowre, folowe also the penaunce of hym. The emperowre that herynge, was verye contryte inwarde: the and dod greate penaunce and layde: I have founde a man of trowth, Ambrole the hylhope. And to the emperowr orderned that no man hulde be jugid to deth withowterl, days of respighte, that ire mucht be swaayd and the munde mucht be the more clere that rightwolnes moght be lene in grupnge of jugemente.



• Of the See Bankys and the See.

Dialogo biij.



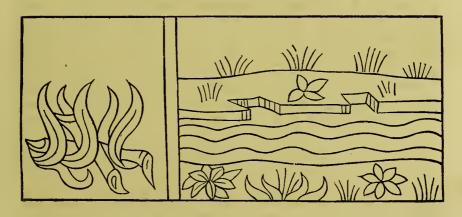
HE see is the haller of the worlde, the well of al showrys, and the lodginge place of all floodys, as the philosofre layth. For as it is wryttyn Ecclesistici primo: Al floodes entre the see, and he yeldith them not agayn. And the flodes retourne to the place that they cam fro, that they shulde flowe agayne. This see is greate and large as it is wrytyn in the Psalme ciss. And so the see by his magnificence and greate power.

wente to the Bankys and fayde: I meruayle greatly of thy hardness and of thy flyt harte. Thowe arte eury contrary to me, and withstondist me and lettyst me that I maye not ete the erthe and consume it as I wold doo. Wherfore I desire the to be remough fro thy place, that I maye preuayle agayne the erthe and put hym undersote, or ellys I shall notte cese to warre on the and put the to greate trowble. To whom the Banke answerd and sayd: It is eugli sayd, brodir. For the maker of all thinge hath orderned me so, and I suffre, great labour infrayning the for the obedience that I owe to hym. Thou compst uppon me oftyn tymes, & puttist me to great gres. I bere the E suffre the pacyently for the

love of God, therfore thowe owyst not to multiplye bukynde wordis agayne me, for I may not change my place. This hering the See answered in great wodenes, And thou mayst suffre than, suffre styl, for I that neuir let the to be in peace, but I that bete & punysh the with al my power. The Bank paciently put himself budir the yocke of obedience, & sayde thus:

¶ Godemen may both chyde and fyght, And punysh them that doth not ryghte.

CUERY prelate & rular owith to be manlye & resiste them that be syntull that thei prenayle not. Penerthelesse Gregory faith: As the fee euir rebellyth & repugnith agaph the bankys by whome it is refrapped & kept, in lykewife some personys in relygion euir rebell again ther prelatis, which can not coarte them nor bringe them to godenes. But good thepeherdis nede not to drede the malicyous thretyngis of them that be badde. But rather lyke as a wakyng thepeherde is wonte to kepe his thepe from cruel beactis, to good curatis owe to be diligent to conferue ther flocke from perpshing. Therfor faith Indir: Evill shepeherdis take no hede of ther thepe; but as it is rede in the Euangely of them that be but hyrid men which take no gret charge of the flocke, for t if they fee the wolf cominge anone they flee. When fle they away? Certainly whan they be figll & dare not speke befor them that be myghty & of power, & whan thei be tymerous & fereful to withstonde them that he synful & eupl disposed. Therfor Therom comfortith bs & fayth: Let bs intend to please God, & as for the thretinge of man we that not nede to care. Petrus Comestor tellith that ther was a kyng of Macedone callyd Philippe, & he belegid a cite callyd Athenis, & at last he spake to them of that cite & sayd: Delyuer me r. oratours, such as I hal chese emong you, & I hal be edfedrid with yowe, and go my waye. The moste wife creature callyd Demostenes, answered to the kynge and sayde: Wolues on a tyme spake to the shepheerdis and sayde: All the discorde betwene you and be cawleth your doggis; pf pe entende to be at one with by, delyner by your dogs, and we that be frondys for envr. And whan they had to done, the wolups at ther owne wyll denow: ryd the there. Be the which example hitte aperyth howe greate perell hitte is whan doggis by whome is undirkonde prechowes and curatis fortake ther flockys, and be negligent to barke and preche agayne fynne. For as lottnes is laudable in maner and ire is reprouable, to is it contrarye in a dogge. For a lofte dogge is not goode, but rathir more to be cherifihed for his fierlnes in tyme nedefull. And to discreate fierlnes is comendable in hym that hath cure and charge of lowlys, &c.



De fire and Water. Dialogo ix.



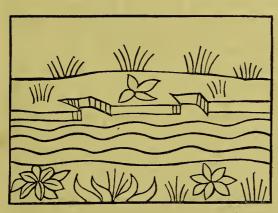
he fire is lyghte, pure, subtyll, moueable, bryght and warm. And for it is soo precyous he conceyued a pryde and sublymacyon in hym selse and sayde: I preuayle in the erthe uppon all othir thing, and consume all thing; but & I myght preuayle in the Matyr, than shuld I be exalted myghtyly aboue all thinge. And for this cawse he called

the Water to hym and layde: Moste dere luster I knowe wel that thou arte an elemente of goddis as I am. Wherfore if I were dwellinge with the and conjoyned to the, I shulde apere the gretter & of more excellencie. Wherefore I pray the luster me to dwell with the and to rejoyce in the. The Water

subtelly began to make symulacyon & sayde: Longe have I de: fyryd to be at this rest with the. Come to me surely and I shall auaunce the bettyr to my power. This herynge the fire was mery and focunde and frendely entryd in to the Water. The Water lapde, whyl the had the fire within her to them that stode beside: Thus is myn enymy, and contrary of my kynde. He hath oftyn tymes consumpd me, and brought me to nought. Dow I mave be benged and destroy hym of me lyste. But aftir the counsell of the apolite, I will not do son threwyd turn for an other. And also the worlde that not lese so necessary a thinge be the meanus of me, neverthelette fom what I well abate hys prode and make hym lower. And thus caynge the Water began to gadre her felf togidyrand to pille in the fire. And a none the fire began to speke favre and prayde the Water to destroye hym notte betterlye. The Mater was mercefull to the fire and did not put hom owt clene, butte conveyde hym to the erth and layde in this maner:

That yeldith a goode turn for an yll.

POUL it is to that many on doth contrary, and doth one thremed turn for an other a factories. hrewed turn for an other, the welfull to take vengeaunce and well not forance offencis done to them. Wherfore Jerome farth: As God hath foravuen owr fynnes in Thrifte, to we muste foravue them that offend by, and so the followinge of the example of God. renokith and brekith the iniurve done to bg, conspderinge that Criste vaciently luffirde and formaue. So we must be lufferable in aduer: tyte, and mekely forance owr adversarves as it is rede in the hillorys of Alexandre, wher it is thewid that a fertagne person had so greuoully offendyd Alexander that he wold not forgeue hym. Ari: Stotle, that knowing, went to Alexander and larde: Dr lorde, I will that thus dave thow thalt be more victoryous then euir thow were. Alexander answered and sayde: I wel. Then sayde Aristotle: Thow halte subdued all the kengdomes of the worlde, but now this dave thou arte ouercome. For and thou be not ruler of thy felfe, then arte thou rulpd. And if thou rule thiself than arte thou bic= torious, for he that ouercomith hym celf is most stronge as caith the philocofre. Alexandre herynge this faynge of Aristotle, remytted the offence done and was pleafed. Wherfore it is wryttyn Prouerb. rbi. Bettyr is a pacyent man, than a fironge man. And he that hath domynacyon ouir hym felf then a geter of citees, Ec.





• Of the Watyr and the Fyre.

Dialogo r.

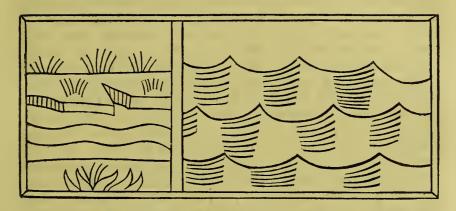
ROTHIR, sayd the Mater but the fyre, why be we twayn alway contrary and enemyes? Gode it is for by to kepe Goddis commundmentis that saith: Thou halt love the neyboure as thy selse. Hat, rris. For sulfyllings of the lawe is love, as saith the Apostle ad Rom.

riij. To whom the fyre answerd sayinge: It plesith me wel that thou spekist, for the same Apostle wytnesith in the same chapiter, That love of neyhour is prosytable and both neuir harm, wherfore let bs go and make owr dwellying togister. And whan they were dwellying togister they cowde neuir accorde, for the fire made the Watyr hote & consumyd her. The Watyr oftyntymes awenchist the fire, wherfore they continued easy in contention and discord. For the which cawse they departed asonder and sayde:

It will not be at one worde,
That tway contrarges thuld kyndely acorde.

PE that is of good disposicion owith not to dwell with hom that is badde, which is to hom contrary for lyghtly he may lese his godenes, and his good name & all his good operacyon & working, for cause of his euil companie, as a philosofre saith: These thou good folke, and meke that thowe mayke lyne and he good. For it is wryttyn Plalmo, rbii. Wyth a goode man thowe thalte be good, and with a wrayward man thow thalt be lyke hym. The Apoliss conspoerings that it is perisons to lede the lyfe with bad people, wrote ad Theffalo. iiij. faynge: Bredryn, we thewe bnto you in the name of our Lorde Jelu Christe, that ye withdrawe powre felf from the compeny of enery brodir that walkith inordynative. For Judir lapth: Hitte is perplous to lede owre lyfe with them that he known had and funfull, and hit is dought full to be affociate buto to them that he of bad mynde. A fable is tolde that heupn fent down faire Watte to walthe the erthe, and whan this Water thulde have bene lodged all night with a colier the land onto hym: Brodyr, we mave not dwell togither, for all that eupr I may clenke and make clene in the longe daye tyme, thowe maylt Spotte it with blacknes in an owre. So lyke wyle all that eupra wiseman or a godeman getyth in longe season, a fole or a had man may destroye in an owre.





• Df the floode and the See. Dialogo ri.

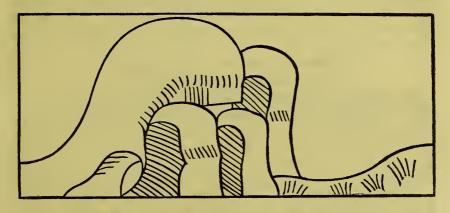
rynnyng, a refreshynge of the sonne and moystre of the erth, and at a tyme of oportunite, the flode went to the See that is callyd Mare in Laten, and sayde to hym: Thowe arte ryghtfully callyd Mare, that is hytternes, for thow contynuyst euir in great bitternes. Is not thy bitternes great, and thyn bukyndenes moche more, whan thow continually drinkest of my swetnes and thou euir gruest to me agayne nothinge but hytternes. The See answered and sayd: Gold and syluer haue I none. Such as I haue of the beste, and of the inwarde partye of my body, I

5 the philosofre sayth the Floode ys a continuall

give but the nece, and be the inwacte parties of my body, give but the as to my feythfull frende. Therfore thow ownst paciently to fustion my bytternesse for Eyst thow loke E confydre wel, therof is derived thy most grete swetnesse and thy incomparable goodnesse. This hearings the floode, was all pleasyd and fayd:

¶ To that desyryth the sweet to allaye, the must take byttyr, this is no nage.

TUKEddySE it behouithe every man to luffyr the bittpr frourge of trybularyon that desireth to have the sweenes of euerlafting confolation, as Gregory faith: Tribulacion is the gate of the kyngdom of heupn. The Platter witnelleth the lame. crbit. where it is thus writtyn: This is the gate of owre Lord. Right= full men thal enter by it. It is also redde. Actu. riif. Be many tribulacions it behouith by to entre in to the kyngdome of heupn. But many on may be lyknyd to an ape, the which clymyth into a tre of nottys, and whan the tallithe the owte part that is byttyr, the callith awaye all the remnaunt or the come to the cornell, and therfore the tallyth nebyr of the swetness of the notte. So many bumple folkes call awaye tribulation lightly as sone as eurr they fele itte, and therfore of the swetnes of the heuvnly rewarde whiche shall be accupn to them that pacpently suffer tribulacyon they thal neupr talte. As a fertann abbotte fande, whan he was blonde: I apue that thinge to my Lorde God, that hath wroken me on mone enempe. Which were wonde to do me so moche hurte, that were to me lyke theurs and traytowers, whiche wold have destroyd me. I meane my wanton eyn twayn: but Godde of his grace hath now destroyed them. An other relegeous man made greate fore. whan he had lotte oon of his eyn, and othir folkis made greate for row for hym. And he alkyd of them for which of his even thei made that heupnes, and they lapde for that that was owte. And he answerde and sand to them: He that hath tway enympes, if one be destroyed the other is to be drad and not he that is goon redye. Wherfore Therome faith, and wrytyth to a fertagn persone: Sorrowe thowe notte, nor mourne, though thowe have not that fives and ferpentis haue. For we have fene and known dyners philosofies that have welfully put owte ther even. Intendence to kepe ther mynds the bettyr inwardine, and to eschewe banytens which growe be occasion of the even, and therfore some payne muste he fuffirde of hym that desireth euerlastinge reste.



• Of the Hyll and the Caley.

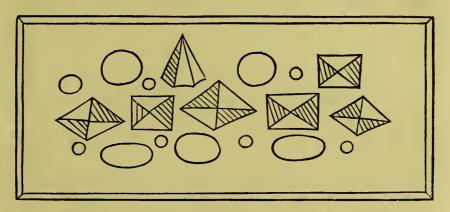
Dialogo rii.

UALE lay low in a fertapne place, haupnge to her iopned an hyghe mownte which kepte the Male in Subieccion. At laste this Male grutchid and was fore beryd with im= vacvence, and brak owte and multyplyed greate wordis againe the Holl, and layde eupn thus to hom: Thow wycked and comberows captyf, why greupst thow me to longe and neupr lecuste? Tece, trowbelous wretche of the greate greef that thou doyl to me, thange thy place, for thou half long kept me bndir, tyf thou wilt not I that he bengio on the. To whom the Hyll answered & sayd: Thy complaynt cannot be refourmed as yet. For our Maker hath erect me, & let me aboue from the beginning, the hath ordered the to be benethe and budir. Therfor be pacient & luffir to the last day of jugement & than that mowntes & hylles be made law, as wrytith Jlage, el. But the Male toke none hede of al this, but in greate haltynes brought with her treps & herbys, & began batell again the Hyll, a wounded hym fore with that of arowys a dartys. The Holle Counge that began to ware woode with that Claie and layde: Of then own dedys I juge the thou thewid feruaunte, for thou arte not askampd to bearn batell agapne the foue: raigne and thy bettyr. And thus faynge, the mownte threwe downe knows and all to knockyd the Tale and knoppid the wayes that the myght not kye, nor none of her companye. And so the Tale was humilyate, subduyd, and brought budir with correction, and sayde:

To ther fouereygnes, and not to fage nage.

ANY on impacyent repugne agayne ther hettyrs. Wher: fore they owe to be holde budge the pocke of feruyce. For it is wryttyn, Eccles. rxiiij. Wete correctyon and burdone longith to an alle, and fernyge with laboure to a feruaunte. While he workyth with correceyon, he fekyth refte. Relece hym, and he techyth lyberte. To an implwyllyd fernaunte longith correccyn and fettyrs. Sende hym to his worke that he be not idyll, fette hym in belynes, for that becompth hym beste. A fertagne lorde comtyme had a wraywarde ferugunte, and juplwyllyd, whiche, whan he was idle, he rebellede withe his wordis agarne his lorde. Wherfore his lorde bete hym myghtyly and kepte hym frome dely: cyows metys and drynkes, and putte hym to greate labowre, and to with werynes and labowre he was ouercome and fague to amende, and brydle his tongue frome such bneurteys langage. Wherfore it is wryttyn, Prouerbio. xxix. He that dilycatly nour: rishth his secuaunte in his powth and bryngeth hym so uppe, aftyrwarde he shal fynde hym rebell agayn hym, and therfore dewe correction is to be had.





• Df Gemmys and Precyous Stonys. Dialogo riii.



RCYDUS Stonys and Gemmis came altogiver and layde: We be deerest and best belougd to people about all other thinge. But
and yf we be founde elylye in enery place we
shal be abjecte and lytyll pryce lette bye.
Wherfore let be go hyde be in farre contrays
that we lyghtly maye not be founde, withoute

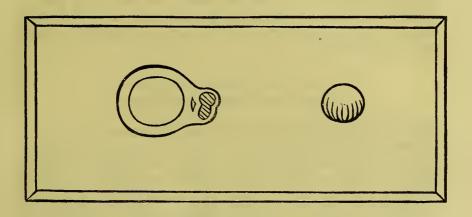
greate labowre and code. For that thynge that is dere boughte and withe greate pryce is mothe fette bye, and furely kepte. Therfor we will not be mothe fene, nor dayly apere to enery mannys fight, for it is not most profytable but is after this pronerbe that layth:

They that wyll precyows thynges have & fynde, Much plye them to laboure both body and mynde.

The servainte of Chryste that conetyth and desyreth to be replete and fulfylled with precyous vertues must aplye hym besylve to exercise himself in goodely labowre, and be neuir idle. For idelnes is enjurye to the sowle, as it is rede in Uitis pa:

There was but one fende aboughte to tempte a monke that was idle. And a M. abought an other that was occupred. Therfore Terome farth: Do eurr some goode dede that the deurll may funde the occupied. A man wele occupied is like buto a castell that is furely closyd, to the which none enympe may be noyable. And fagnte Augustyn fagth: He is not euly deceguid of the fende that belylye intendith to goode occupacion. Wherefore fadirs and modies owith to meue and stere ther yonge chyldryn to occupation and labowre, that they fayle not of ther lyuynge be the meanys of flowth. As ther was comtyme a wyle hulbondman that fet a byne, and whan he shuld dye, he tolde his children that he had hid greate treasoure in the byneverd, but he shewid them not in what place he had hid it; aftir his dethe his childern began to delue and to dygge, in the byneverde to fynde the tresowre, & of that labowre the byneperde was very frutefull and broughte forthe frute in the most plentyuous wyse, and so the children percepupd wel the meanpae of ther fadic, be the tresowre had in the byneyerde was no more to meane, but that the more they labowryd in the byneverde, the more profesht shuld they have. And they dyd to, & were conty: nually bely whan they had oportunyte & laylar. Also ther was a philosofre that tawght his sone and layd: Sone, loke that the antte be not found wifer than thou, the which gadryth in the comer to moch and with to bely laboure that the is therby maynteynyd al the longe wynter. Let not the cok be waker or ftronger than thow, which duly obseruith and kepith his matutynall oweys, and chastisth hym celf with betynge, excitynge, and steryng othic be his goode example to doo the same. And who is so stronge that hath to many wyues as the cok hath, and kepith them all chafte and in obedience to hym as he doth, and thow laylt thou canste not subdue one wet to the?





• Df the Smaragde and the Rynge. Dialogo riiij.

MARABOUS is a Cone, as cayth Brito, to the which there is no thynge may be lykenyd of more grenenece. For why he transcendith in colowre of grene, both herbis and bowys, & fillyth the ien, but catisfieth them not, as caith Papie. A Kyng of golde bare in hym a precyous Smaragde

a greate whyle, where the colower was so plesawnte, that many one can out of serve contrays withe greate desire to beholde hitte. Uppon a daye the Rynge spake uncurtersy to the Smaragde and sayde: Thowe haste long contynued, and dwellyde in my stacyon, and neugr paydest me, for thy stondynge. Wherefore delyner thy dewtye for thyn habitacyon, and goo thy waye. Dr I shall take from the all that thowe haste, and putte the owte of thy lodgynge. To whome the Smaragde sayde: If I have longe continued & dwellyd with the, it hath rehownoid to thy worshyppe. For have cawsyd the to be honorably exalted and to be put on the kyngis synger, and yf thou wylte nedis expell me, make no delay but sell me, and of my great valowre take thy dewtye for my howse rent, for I can not lacke of habytacyon. And whan the

Dialogues of Creatures Moralpled.

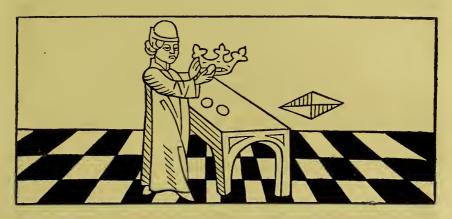
rrbiii

Rynge had expelled this precyows some, and dischargid hym of hys hows, the Rynge hym self appered but have and abject, and was not take in reputacyon of any man, and at the last he repented hym sore and sayde:

That it is byle to be partyd from a worthy thinge.

The Ceruaunte of Crifte is worthypfull in lykewyle, as longe as he retarnoth and kepith precyows bertewys with in hom. And if he caste them from him he is to be cast aware, as Seneca farth: A good man is to be proupd be hys dedys, and fo proupd owith to be taken. Uppon a tyme whan greate Alexander called him felf lorde of all the worlde, Diogenes, the phylosofer, antwered to hom and land: Pot fo, for thowe arte no lorde, but feruaunte of one of my feruauntis. For pryde is thy lady and my feruaunte. For the rulyth the, and I have destroyed her fleshly luste. Blotonye and ire be thy ladges and my feruauntis, for they lede the and have domynacyon ouir the. I have overcome them and put them bnder fote, and therfore verylye thow arte but a feruaunte of one of my feruauntis. And whan the feruauntis of Alexander that harde this, wolde have fall uppon the philosofre and have betyn hym, Alexander charged nay, and farde: Pot fo hardy any man to towche hym byolentlye, for he is full trewe and goode, and reportith eugn as hit is. Allo Gregorye farthe: Wan is made of greate dignite and worthyppe if he kepe hym felf as he is bounde to doo withoute byeyoulnes, and that is a perfughte token of areate manhode in hem and of areat vertewe, ace.





• Of the Saphyre and of the Goldesmyth.

Dialogo rv.

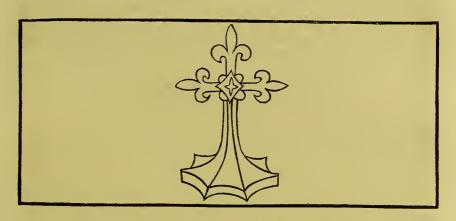
THENDLOBJARUM. rbi. faith Jlydore: That Saphirus is a precyous stone, lyke buto the firmamente whan it is clere, whiche geuith a brynnyge lyghte whan he is smytyn with the conne beamis. There was sometyme a connynge Goldesmyth whiche was an excellent workman of that most honourable occupacyon, which disposyd to sette this precious Saphyre in the emperowris dyademe. That fevnae the Saphire fande buto the Goldelmyth: Good maltir, inclose me notte; for I am atte lyberte and ponge and apt to the worlde. Therfore I will not be separate and departed from the socundute of the worlde. But I will be mery a whyle and fe the compasse of hitte. To whome this noble workman layde: Thyn inclusion thall be thy holynedle and for thy greate anaple, for I thal fette the in a fure place where thow thalt lyue in suretye withe owte drede. for I conspore well thy precyosite and thy great valowre, and I drede that and if thowe wander abought the worlde thow thalt be lofte. For it is wryten primo Johannis quinto: All the worlde is

fette in malycyousnes. Ther be so many perylles in this worlde that neythyr the tong of man can expresse them, nor yet the harte thynke them. Wherof Gregory wryteth, and sayth: We owe eugr to drede, for we be in continual perell, and for this cawse myn own dere sonne, and for the greate love and savowre Towe to the, Twyll not suffer the to go fro me, nor to wandre aboughte the worlde. But Twyll putte the in sure conservacyon and keppings, and after this saying this reverende workman and Goldsmyth inclosed the Sapher worthipfully in the kyngis dyademe. Where he continued perpetually in greate worthype and sayde:

In fure place is bettyr to abyde, Than to wandre aboughte, and be without grde.

cloyltre and in his cell. For it is wrytten in Uitis pa.: Go in to thy cell thowe man of relygyon, and it thall teche the all thinges necestary to thy wele. For ther regnyth peace in the cell, and withowt is awaye of batell & strys. And therfore, as Jerome saith, he that descrethe Cryste, let hym seke nothinge ellys in this worlde, but let his cell be to hym as paradyce sulfylled with swetness of holy scripture, and that he ofte as for delycis, and rejoyce in the stodye of them. An abbotte, callyd Euagarius, sayde buts one that sayde to hym, as it is redde in Uitis pa.: I maye notte saste, nor laboure nor wayte byon seke folke. Go ete, quod the abbotte, drynk and slepe, but kepe syll thy cell and come notte owte, for perseueraunce in the cell ledith a monke to his ordre, and so lytyl and lytyll he retournyd agayn to the holy workys of persecton.





• Df the precyous Copalyon. Dialogo pvi.

DPASIUS, as faith Papie, is a precyous gemme. Which in hym felf beryth the colowcis of almaner of precyous konys. Indore also fayth Ethymo. libro. xvi. that it is a kone grene of kynde, thynyng with almaner of colowr which was first founde in an ille of Arabye that is callyd Topazi, & therof the kone is namyd Topazius. Uppon a tyme a precyows Topalyon was conueyde and caried owt of Arabye buto Rome;

and reverently lette & consecrate in a crosse in the chirche of faynt Petyr of Rome, & there it was desyrouslye beholde of many a creature. This Topalyon was infecte with had counsell and fayde: What lyf is this to continewe alway in the chirche & neugr to departe thens. Por at no tyme to be famylier with the worlde. Wherfore I wyll for a season retourn to the worlde that I may have a lytel recreacyon in it, and he mery with secularis, and aftir to regne with Triste in heuyn. And whan he was departyd from that holy place, & tournyd to the worlde agayn, he was takyn and deceyved be unleful concupisceneis of the worlde, & so put hym self to the daunger of all maner of vicis, and sell in to

the hondis of hethyn peple. And whan they knewe not the worthynes of hym they fette lytell pryce he hym and dispised him, & drawe him fro the contray, in so mothe that he durke never aftyr apere there, and at the conclusion this Topasion was broke and deckroyed, and sayde with greate lamentacion and mournynge:

The that departith from an holy place, Without cause leful, that somtym sagle of grace.

THERFORE relygyous folkys owith to be ware to retourn to the worlde that they perish not with the worlde. For truly concupifiens destroyth relyavous folkys. And therfore faynet Augustyn layth: As the loue of God is the well of all vertue, lo is the love of the worlde well of all vicis. Wherfor he that wyl. have God in pollellion muste forfake the worlde, that God may be to hym a bleffyd postession for eugr. Barnard alfo faith: The peräght feruaunt of Criffe louyth nothunge but him. And if he loue any thinge laue him, he is notte perfighte. Allo Barnarde faith: They that the made tyche with spirituall goodis, owe not to be implyed to fecular occupacions. It is rede in Mitis patrum. that a fertagne brodir of relygyon alkyd an olde man a questyon, a fand: What that I do, for my thought will not fuffir me to abyde oon howre in my cell. And the oldeman answerde & sayde: Sone turn againe and fitte fiell in thi cell, and laboure with the hondis. and prave God besplye, & caste uppe thy thought to hym, and beware that no man decepue the nor cawfe the to departe fro thy cell, for I that tell the a meruelous tale.

There was a yongman fomtyme that was fecular and had his fader lybynge, & so this yongman had a greate desire to be a monke. And at a tyme of oportunite and laylar he prayde his fadir to graunte hym his goode wyll, that he might receive the holy ordre, and his fader wolde not graunte hym. And aftyrwarde this yongman cawsid his kynrede and frendis to make greate instaunce to his fadir, and at laste be ther meanys his fadir suffirde him to accomplish his apetyte, & to entre in to relygyon; howe he it his fadir was not greatly pleased with all. And forthwith immemediatly this yongman went to a monasterye, and was made a monke. And whan he had received the holye habyte of religion

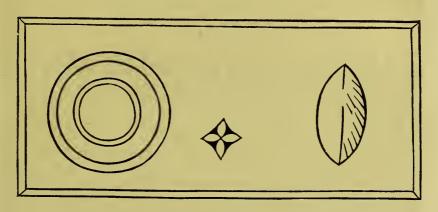
he began in greate perfeccion dewly to perfourme all the charges of the monastery, and blid great fastinge dayly. And aftirwarde he blyd fallynge be ii. dapes, and iii. dapes, and onys in the weke to take luftenaunce, his abhotte Cepnae his perfeccion had mer: uaple and thanked God of his vertewe and gooffely trauaple. After a feason it happid this ronge monke made supplycacyon to his abbotte and lapde: I prave the, fadir, to lycence me to goo in to wpldernes. And the abbotte answerde and sayde: Sone, thinke not therone for thow maylt not fuffre so areate laboure, nor so areate temptacrons of the fende and lubtyltyes of hym ther. And if it happyn the to fall in temptacyon, thowe thalt fynde no man ther to apue the goode counsell, for to preserve the fro the trowble of then enemye, that he well put to the. This monke encreeve his peticyon, and prayde his abbot to lycence hym to departe. The abbotte sepnge that he wold departe, and that he cowde not kepe hym, gave him good countell and prayde devowtely for him and let him goo. But he also despred his abbotte to sende some folkes with him to fette hym in his wave, and he orderned two monkis of that same monasterpe, and they dyrectid hym in his journey. And as they walked a daye or twayne in the wyldernes they were als moofte overcome withe greate heate, and they lave down to reste them, and fell in a Combre, and ther cam an eale and smote them with his wynges and flew fer thens and fette on the grouund. And they woke and lawe hym, and layde to the yonge monke: Beholde this is then aungell. Refe and folowe hem. And he rose and toke leve of them and folowed the eale, and came where the stoode. The whiche strenghte role and slewe forthe a furlonge thens, and fet down agapne. And this monke folowed her. And eft agains the eale flewe forthe not farre thens and latte downe. And this continued be the space of iii howeis. And afterwarde whyll this monke followed the egle, the tourned bypon his right tyde and fodernly was gone. Peuerthelesse this brodir folowed after her and loked and exprede iii, palme trees and a well of fapre water, and a caue in the erthe and layde: This is the place that God hath ordernede for me, and went in and tarred ther and ete and toke his cultynaunce of the datis that grewe ther, and drank water of the wel and contenued ther bi. peris space, and fame neuir creature all that featon. And uppon a daye the deuyll

cam thedir to him in lykenes of an olde abbotte, havinge a dredefull loke. And whan this monke cawe hym he was aferde, and lay down prostrate in prayer and rose agayne, and the deugli spake and layde to hym: Brodir, lette bg go pray more. And whan they role, the deupll capde buto hym agapue: howe longe half thowe here here. And he answerde: The terme of bi. perps. Then fand the fende: Thowe half bene my nephowre a greate while, and I knewe not of thy dwellynge here not paste iiii, days agoon. And I have a monastery not fer heng, and forsoth this riff. peris came I not owte of it tell nowe this came daye, and that was for cawle I biderstoode that thow dweldist so nere me. For A revolued in my mende and larde to my felf. I well go but this gode man, and compn with hym for the wele of my lowle. And therfore, bropdyr, for this entent I am come hyder. Certapuly me thinkith that we profitte but lytyll here lyttyng in these cellis, for we recepue not the blestyd facrament of Criftis holy flesh & bloode. a therfore I drede that we hal be no partyners of it, if we nealy: gentive kepe owr felf from the perceptyon of so excellent a myste: rpe, as that is. But, brodir, iii, myle hens is a monasterpe, & ther is a preste, and by my counsel we will go bypon Sonday next, or with in this fortnytht at fardell, & we will receive owie Lorde and Waker, and retourn agapne to our cellys. And so this monke thoughte that this counsell of the fende was goode, and whan the dane was come that they had prefyred, the deupli came and faple: Goo we heng, for it is tyme. And forth they went togither the deupll & the monk, tell they cam to the monastery wher the preste was, and they entrid into the chirche there and toke them to theyr prayers. And atte the laste this monke rose uppe and loked abought, a coude not fynde hym that brought hym thedyr and layde to hom felf: Where is he become. I trowe he begoon to the place of compunecedite. And after whan he had tarped longe, and the othir threw came not, the monke went owt & fought hym, and whan he cowde not funde hum, he inquired for hum of the bredrin of that monasterve, and sayde to them: Where is that olde abbotte that came withe me in to power chirche. Sawe powe not of hym lately. And they answerde to hym and sayde: We sawe no mo but you aloone. Then knewe this monke well that it was hys ad: uerfarve the deupli that had decevued hym, and faved: Rowe I

conlydyr well that the deugll with his lotylteys hath brought me fro my cell, but it forthinkith me not, for I came for a goode entente to recepue the holy facramente of Criffis flesh and bloode, and then to goo agayne to my cell. And whan make was doone, the fader and abbotte of that monasterpe wold not fustre hym to departe, but layde to hym: We will not let yowe goo tell ye have dynyd & refresihyd yowr felf. Whan dyner was done, and he was govnge to his cell, the deuvil came againe in likenes of a vongman in fecular clothong, and heholde this monke intentyfive fro the hede to the fote and land with reiteracyon many tymes: This came is he. It is not he. At latte this monke carde: I trowe thow knowest me. But how mave that be, for I have not bene fene many peris. The deupll fande: I am thy fadirs nephour, the conne of cuch a man, and this is thy fadirs name, and thy moder is named thus, and thus arte thow named, and be not thefe powr feruauntes namps and thi modic and fullyr be ded iii. perps palle, and thy fadir is nowe lately decelide, and hathe made the his agre and lagde whan he muld dre: To whome muld I leue my good, but to myn own sonne that is so bertuows & good, and hath forfake the worlde and followed the Ceppis of godde, to hym I leve all my goodis. Powe if ther he any good man that dredith God, and wote wher he is, lette hom tell me, that he may come and departe my goodis to power people for the wele of my lowle and his bothe. And manyon have gone to feke the and cowde not fynde the; and as my fortune was for an othir cawle I came this wave, and happyd to espe the. Wherefore tary not be my councell but come and fell all thinge and perfourme the will of the fader. The monke answered & sayde: It is not expedient to me to tourne agaphe to the world. The deupli answerde agaphe and sapple: If thowe com not all thy fadirs gode thall be lotte, and thou thalt be counteable for it in the fighte of God. What harm fave I to the: but I thewe the thy fadirs well, and I defire the to come and distribute his goodis, lyke a goode mynister to them that he indigent and nedy, that it be notte consumpd nor myspent be buthristes, but that it maye be spent to the consolacyon and releef of luche as he vertuows and in pouerte. Dr what greate hurdon hall it be to the to come and do for thy fadirs sowle, withe his owne goodis as his functer trult was in the, and then torn agains

thy cell. What more. The deupll prenaplyd be his falle instigacion, and so this monke went forth with hym tell they came to giver to the cyte, and ther he forfoke hym. And whan this monke was alone he wente towarde his fadirs hows, wenynge to have founde hym dede. And his fadir was compute oute of the durre. beyng aloue, and knew not his conne, butte alkyd what he was, and he was wonderfully troublyd and cowde grue noone answere. And his fadyr alkyde of hym dyuers tymes and many what he was, & when she came. And at laste he capde with rubowre, and greate confulyon: I am thy conne. Then capde his fadir: Why arte thowe come agayn. And he was ashampd to tell the circumstaunce of the mater. Butte at the laste thus he capde to his fadir: The loue of the hath cawfrd me to come hydir, for I despred sore to fee the. And ther he contynupd and bode fixll, and after in a shorte space he comittyd fornycacyon, and othir greate enormyteys and Connes. Wherfore his fadir berod hom with doners afflyceyons. But notwithstondinge he amendid not his lyupnge, nor toke no repentaunce, but lyke an buhappy creature contynued Apil in the worlde, and endid his life Confullye. Wherfore bredrin I cape that a monke shuld never departe from his cell for no bad coun: fel, ec.





• Of the Charboncle and the Glasse.

Dialogo rbii.

ARBUPCULUS is a precyous Cone, as

layth Brito, 'and to namyd, for it is brinnynge lyk a cole of tyre, and the brightnes of hitte thewith in the noght tome. Hitte thonpthe in derknede to greatly that the flamps of hitte Emptythe the ipe fight. A myrowre of Glatte went to this Charboncle bypon a tyme and farde: Brodic, amonge all other preceows ffones. thowe arre very precyous and splendent, and I also bere a bright colowre, to that in me all thinge is clevely fene and conlyderid. Wherfore as me thinketh if we twayne were oon. we shuld be of more excellence, and seupn tymes of more valowre then we be. To whom this Charboncle answerde and sayde thus: I will not consent to thy mocyon. For I consider wele that thowe comple of a fraple flocke, that is to cape of brotpli glaste, and myn orpaynall growith of precyous gemmis. Therfore owre confunction is not convenient, for Jadore fayth: The thilde is oftyntymes lyke buto the moder. And for thow art not equipua-

lent buto my substaunce, goo fro me, for I wyll not be accepate,

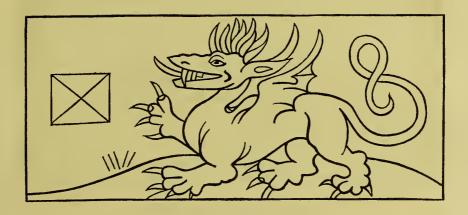
exertiff Dialogues of Creatures Moralyled.

nor I wyll not be consoynyde buto the. And moreover he tayde:

This is at all tymes convenyent and goode, Gentyls to be gydyd aftyr their bloode.

a Crystyn man, which is of the most noble kynde, that is to cape of Cryste, for of Cryste is capde a Chrysten man, owithe notte to here, nor owith notte to apue credence to the per-Swaspon of the fende. For he is worke of all thinges, wherof it is wryttyn in the boke of Clement: He that wylfully subduyth hymself to the deuply well, Mall notte haue peace with God, nor with man. And faynt Augustyn fayth: The deupl may discepue no man, but if he well frely affent bnto hym. Wherfore Jerome Capthe: Bower of the fende is not to be drad, for the drede and boffe of hym is ever in the wyll of man, for the flelihe doth nothinge, but the fowle confentith first therto. It is rede in Uitis patrum, that one hermyte was ledde by an aungel to a fertagne place whereas was a greate congregacyon of holy monkys, and he fawe the placis that lay about them replete with innumerable multitude of fendes flying as it had bene flyes. And whan the aungell & the heremyte came toxider to a great cite, wheras was kepte a greate favre, this herempte lawe but oon fende kondynge boon the gatys, & he was idell, and not half occupred, and the herempte alkyd him what it ment. The aungell aunswerde and sapde: All that eupr were in the cite were appeable to perfourme the fendes well, and therfor one fende was sufficient there. But in the abbaye it was contrary, for they reliked manly and therfore came many fendes togider agains them to tempte them with druers temptacions.





Df a precyows some callyd Achate, and a serpent callyd Cerases.

Dialogo rbiii.

S Wrytith Papie, ther is a Kone callyd Achates, whiche is a very precyows gemme, hauynge blacke ferclys and whyte, and dyners of colowre. Brito and Judore fage, Etymologiarum, xvi: That hit is a kone firke founde in Sicilie, be a floode of the fam name. And aftyr-

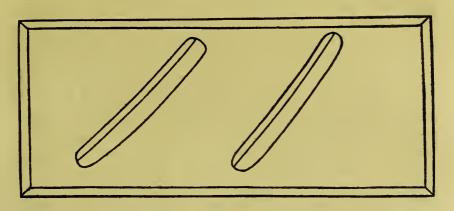
warde it hath bene fownde in dyners placys, as cayth Hugucio, and it cawsith a man to be fanourhable. Cerastes is a serpent, so callyd, as wrytithe Isdore, Ethimologiarum xii, for that he berithe viii. hornys in his hede, lyke unto the hornys of a ram, and the hornys of hym be oftyn tymes set uppon rithe mennys tables to eschewe benyme. And also of his hornys be made knyuys hastis, which were wonde to be layde before kynges and emperowrys that he the swetynge of them, it shuld be shewyd if any mete that were sette forth were insecte with poyson. This serpent consydrid in himself that he was hatefull and odyows to every man, that he was also forsakyn of them. Therfore he went to the Achate and sayde:

D precyous gemme, come to me and fette thy felf betwene my hornys, and I hall bere the between them worthypfullye. For I understonde wele that thowe haste greate vertue to cawse thy becar to be gracyows. And moreous I promyse the that and if thowe cawse me to be in fauowre, and belouyd, I hall be my strength robbe both lordis and innocentys, and thow that be partenar and have half my wynnygis. To whom this precyows stone answerde and sayde: Thy speche lykyth me not, for the Apostle saythe: Potte only the doers of synne, but also they that consent to them be worthy perpetuall dampnacion. And also it is a comune saynge: As greate sawte hath he that holdith, as he that sleyth or yeldyth, therfore goo fro me, for thy disposicyon is nat goode. And thus this precyows gemme departyd fro the servent, & sayde:

Tontrarge to synne we owe to be, And not consent therto perde.

tynnars, though it were my fadir or moder, suffer or broder, or frende, or bishope, or in any maner of degre that wilfully wolde offend, and soo betterly I wolde slee his feleshippe that I wolde never thinke bypon hym. Wherfor it is wryttyn in Policrato. libro nono. that saynt Iherome excluydyd thre clerkys from his bourde. For they were bumanerlye, and also he sayde, it was rebukefull for a worshypfull man, or for a man of autorite to kepe any euyll disposyd persone in hys companye.





Df Golde and Lede. Dialogo rir.



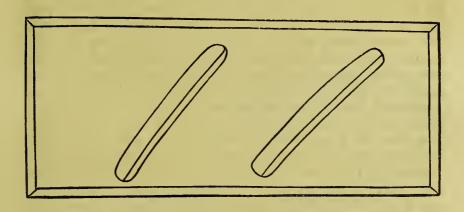
P a great hallynes Leede went to Golde and fayde: Why art thowe to prowde agayn me? Am I not of the substaunce of metallys as wele as thowe? Wherfore dispylift thow me, and thow disdaynyst that I shulve be as precyows as thowe. Come nere to me and prove me in fyre, and thow shalt see the greate vertewe that is in

me. To whome Gold answerde and sayde: I knowe wele that owr Creatowr hath made the as he hath made me, and so I contynewe as I was ordernyd by hym. Therfore I doo noon insurve to the, wherfore take thow that is thyne and stryue not with me, for it behousth by to be prouzed in all thinges, as the holy Apostle writith, i Thestal. b. and sayth: Thus proue ye every thinge, and kepe ye that thinge that is good. Go to the syre and than thall thy bertewe and vistorye apere. And whan they were togistic in the syre the Leede consumyd and banyshed away. The Gold was purysyed, and came forth sayre and hryght & sayde:

Taloordes of botte, of pompe, and of pryde, 33e but in bayn, thowash they be blowen wede.

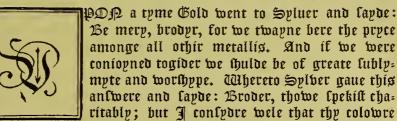
DTH people he in that came cace, thinking they have bertewe which is not in them. And therfore if thay have a lytel blatte of temptacion, they be foone ouercome, and brought to nought as Lede in the fire. Therfore and if thow intende to be precyows in the fight of Godde, flody and aplye the to be meke & lowly in then own mende. Wherfore Isidore faith: Be thow tyke a chylde lowlye in then own light, that thou mapst be greate in the light of Godde. For to moche the more precyows hall thow he in Gods fight, how moche thow arte humplyate in then own And he that is wyle to his owne mynde is greate to Godde. Gregory faith: Conspore the more gloryous thow art in then own mende, the more vile arte thowe before Godde and his aungellys. In Rome comtyme was a ladge, of co greate humi: lite and reverence, that the thought herself boworthye to come nyghe the awter, and to behold the bleard bodye of ower Lorde, when it was lyfte bope. Where it fortunyd on a time, when the people were howfild, the for greate mekenes and honowre came not nere to recepue it. Wherfore he the operacyon of Almyghty Godde, it was to, all the people ftondrnge and beholdinge, thereame a lyly whythe done and toke the hoste from the awter, and delynerid it buto herre withe areate worshoppe. And therfore humplyte and mekenes is comendale, and contynually to be observed and kete.





Of Gold and Syluer.

Dialogo pp.

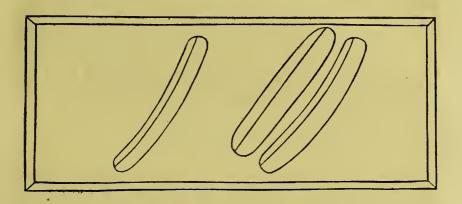


is reede and myn is whyte. Also I remembre that thow arte of grete reputacyon and incomparable valowre. Wherfor I trow verely that lyke as we be deuydid and contrary in pryce and in valowre, so thall we be deuydid in owre wyllys. It is bettyr therefore for us not to begynne confunction than aftyrwarde to make separacyon and to withdraw us frome the thinge that is begon. And also Sylver sayd these wordis:

No wyldom it is for any man to aplye, To compare with his bettyr, nor to steppe to hye.

As it is wryten, Ecclesi. riii. He chargith him celf with an importable burdon, that sopnythe hym felf to his bettyr. And also hit is wryttyn in that same place: Be thowe no felowe to hym that is ryther than thowe. Wherfore the philosofre fayth: The pore man perishith whan he begynnyth to struce with the cyche man, as Tlope thewith in a fable, and laith, that the gote, the thepe. and the affe bopon a tyme made a confederacye with the lyon, and compensed withe hym to goo an huntynge togyder, as felows and nephowris, and all they togider toke an harte. But whan they shulde deupde it, the Ivon spake and sappe: I shall be evre of the first parte: for I am grettist of worshype here, and the first chorce shall pelve me the fecounde parte, and the grettist labowre shall apue me the thryd parte. And but if I have the forth parte I hall hreke the counenaunte of concorde. And with these wordys he he: gan to grove with his teth, and smote the grownde with his taple, to foore that all they for fere ran away, and lefte all the hoole harte to the Iron. Wherby it apperithe that a man owith to be ware to allocyate hym felf with his bettyrs, for he shall earr he put to the worse parte, as it is sayde in a commune prouerbe: I counsell not servauntis to ete cherpes with ther bettyrs: for they wel have the repe, and leve them the harde. And therfore faith Trope: By this exemple it is theward that it is not good for the weke to be sopned to the myghty, for he wyl not at all tymes be faithful bnto him.





Of Sylver and Iryn.

Dialogo rri.

QLUER in a featon but treytlye and budifcretelye spake but Iryn and sayde: D buhappy creature, cursyd be thy generacyon. For by the insynyte sorowis be wrought in the worlde. For of the be made swerdis, that is, darrys, breatplatys, helmetris, and all maner of weppus

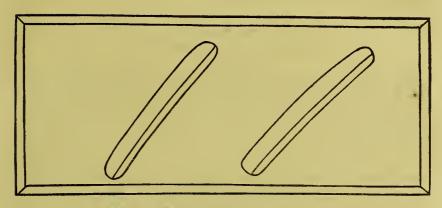
and harneys, for to punyth to see man. By the also batellys and stryues happyn in the worlde. If thowe haddis not be made, the worlde had bene yn greate tranquillyte and reste. Iryn, this herynge, withe greate reason, excused him telf and said: Howgh, brodic, thow spekys not trewlye, for I doo no wronge to the. For and is I be a malesador as thowe reportyse, then owne consideration shall prove it, is thow take hede. For withowte me no worke can be made. By me alsoo crastrys be occupied, and the erthe herythe. Hen also worke hy me, torque me in length theed, torge of me what it pleasith them, I say not nay, but obey to them as my Maker hath ordeinid me. Ut thei make of me otherwise then goode, it is ther blame and not myne. For I do as I shuld doo. But I merualye of the that so some constetes a lytell sawte in myn eye, and conspderise not a greate beame in then owne. For

and if all trowthe chuld truly be declared thou art organall of all myschese. Be the meanys of the, men fall to theste, adulterye, mansaughter, and many other crymes. By the also trouth and rightwysnes perishbeth, and be destroyd, rape and blurge come be the. Thowe destequiste the sowle of man, and bringith it to perdecyon. Therfore it had bene better for the to have holde the peace, and not to speke so inordinatelye, but a sole cannot speke, that cannot be styl, and therfore it is sayde in proverbe:

Toncore before what thow halle wroughte.

PR faynt Augustyn fayth: Let thy worde firste come to thy mynde, and after to the tonque. Whan a philosofre was in company of moch people, and spake but fewe woordys, he was alkyd the cause, and he sayd: It hath repented me of my speche. But neupr of scilence. Wherfore Caton farth: It hurtyth noman to be Ayll, but it noveth to speke to moch. There was somtyme a goode therefty man, which in his hows had thre cockys. And also he had within that same place of his habytacyon a seruaunt, which ledde noon honest lyte. That conspderige the cockys, oon of them sange in this wyle, and layde: Suche dedys that leruaunt doth, which that not please owre master. This heringe, the servaunte sapde: This cok thall lyue no lengar. And immediatly cawled hym to be Capne. An other dave the fecond cok lefte uppe his borce & fange thus: For laying of trouth my felowe is dede. And eurn forthwithe this feruaunte put hym to deth. Then the thryd cocke was wyle, and thought he wolde faue hym felfe and fange in this maner and lapde: Here, see, and hold thy peas, if thow intende to lyne in peace. And therefore he had his lyfe, and contynuyd longe in greate welth and prosperite.





• De Tynne and Brace.

Dialogo prii.



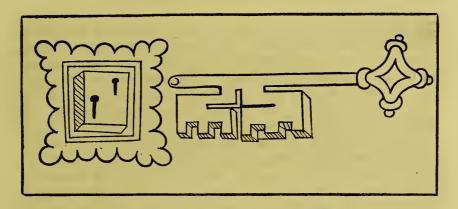
UPPE and Brace confederide togider enuyede agayn Golde. Wherfore they deuysid
a pot full of fayre Copyr and bryght, and
broughte it to the markette and folde it,
aftermynge with fugryd wordys, that this
Copyr was Golde. A fertagne chapman
came and bought yt, and joyfully bare it
home. And whan he wolde have prougd
the perfeccyon of the Golde, he fownde it
Copir. Wherfore he was replete with in-

dignacyon and cawlid Golde to he cyted before a suge, for hy cawle he had deceyued hym. Potwithstondynge Golde made his trewe excuse, and sayde to the suge that he neury solde the potte, nor desuild it, nor it was neury of his generacyon nor kynrede. Wherefore in great haste the suge cawlyd the bendytowris all to be cyted before hym and punyshed them with greate paynes, and so he compulsyon they confessed the trowth and shewid that they did it for enure, whiche they have agayne Golde, and ther intent was for to have saundrid hym that his name shuld have hene apayrid, and that he shuld not have hene so precyows, in the worlde. Where

fore the juge discretelye corrected them lyke ther deservenge and comendid Bolde greatly and sayde:

The that is bothe goode and pure May eugr Aeape Cowndige and Cure.

MARY on intend in lykewyle to distame ther bettyrs be falle wytnes. And he that berythe falle wytnes shall not be bupunplihed. As it is wrytten, Prouerb. rir. A falle wytnes shall not be hnpunythid, and he that spekyth lesynges thall not escape, that is to fave the jugement of Godde. And it is wryttyn in the same place: A falle witnes thall perith. As it is wryttyn in Collacyoni: bus patrum: That comtyme an abbotte callyd Pakuncyus whan he was ronge and graceous and late in his cell, oon of his bredren enuved at hym, and for to put hym to a flawnder he wente and hid his bocke in the bedde of Bafunce. And whan make was fynylthed and endyd, and all the monkys were congregate togider, this buttewe brodge reported and layd that his boke was Rolyn. Wherfore thre brodryn were allyanyd to lerche in every cell, and they founde the boke in Pakuncis bedde, and thus he was fallive acculyd before all his bredryn and allignyd to doo greate penaunce for thefte which he neurr compttyd. But notwithstondinge he mekely luffryde it, and performyd it. And whan he had conti: nurd in venance a fertapne feafon, this falle monke was berrd with a fende, and publyshed hys offence, with lowde clamoure, and thewid that he had wrought that foteplipe hydinge the boke, and that he did it for enure, for to have distanzed the holy man, and defired hartely that he might be brought buto him to be delivered fro the fende by his hooly prayers. And whan he was brought before hym he was immediatly helpd and delyueryd from the fendis postession. Wherfore farnt Gregory spekyth of false wit: nes and farth: He that berithe falle wrtnesse is culpable to thre personnes: firste bnto Bodde, whose venaunce he forsakith. Secounde to the juge, whome he dislequith by his leanges. Thryd to the innocent, whiche he hurtythe by hys falle wytnesse. And therfore he the lawe a falle wytneller is bounde to make restitucyon of all suche goods as he hathe cawad his nephowre to lese he his falle recorde.



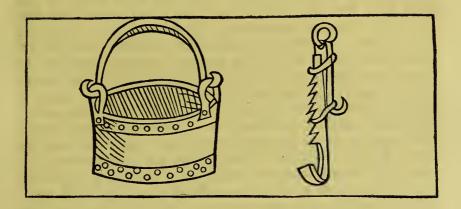
De the Locke and the Kaye. Dialogo priii.



KAYE there was somtyme, which was verye goode, and plesauntlye opynde her Locke, and also made it faste, in so moche that the patrone and owner therof rejoycyd greately therin. Uppon a tyme thys Locke fel in froward mynde and grutchyd agayne the Kay, and

tayde thus: D wykked creature why purfewyst thow me thus continually dayly, thow entrist in to my bowellys and tournyst my stomak uppe and downe. Tere of thy greef and trowble me no more, or ellys I shall case the awaye, or make the crokyd. To whom the Kaye answerde & sayd: Sustyr, thow spekyst eughl. By me thowe arte conserved in prosperite, and defendiffrom then enymerce. It thowe well be separate and departed frome, thow shalt be destroyed and broken and cast away. But this, notwithstondinge, the Locke was not pleased, but sodeynly stoppyd sast the hole, and wolde not suffer the Kaye enter into hym, and soo the ownar cowde not open the dore. Wherfore he was angree, and in a sodeyn here he smote of the Locke, & brake it for cause it wolde not open. Wherfore the Kaye scorned the Locke, & sayde in this wise:

M With thy frende that mayntagnith the, Discorde thow neuir in noo degree. BEMARE therfore to Argue or varye with him that thow lyupfte with famplyerly. for Seneca farth: Pothinge is more fowle then to be at Aryf and varyaunce withe hym that thowe loupd and bene conversaunte with. Peverthelesse they that desire to lyue peleablye with ther neybowris, thuld helpe to lupporte them and bere parte of ther charges. As the Apostle wrytythe ad Galat. vi. Euery one of powe bere the burdon of othir. Tully also saith: Ther is nothinge but it may be suffirde of hym that perfightlye louith his neybowre, as it is rede in the Hyllory scolafticall: That antipater Joumeus, whiche was fader of Herode the greate, was fore wounded in batel, withe many divers greate woundis in the emperowris ferupce, which he gladly fuffirde for his take. Porwithstandinge at laste he was fallely accuspd to the emperowr, and whan he was brought before hym, he spake to the emperowre and farde: Dy lorde, I wil not thewe powe farre wordys for myn excule; but thele great woundis whiche I have luffyrde for power love let them speke for me, and expresse also the areate love and verey trewe harte that I have evir owahte to powe. And immediative the emperowre recepupd hym to grace, and theward hym greate fallowre eupr after. Also hit is rede in the firste boke of Japis of Philosophics, of Julye Celar, howe ther mas an oldeman lyklye to have perished in a stryf bopon a daye, & whan he came before the jugis he prayde the emperour to come and belne hom. And the emperowre allvaned one to helpe hom. To whome he answerde and sapde: D emperowr, remembre, I fawaht my felf for the in the batell of Alpe, and made no proctoure, and disclosed his woundis whiche he had there, and shewed them to the emperowre. Wherfore he went hym felf personallye and fred his befones, and was fore ashampd in hom felf to be reputyd not oonly prowde, but also buchrteys and bulouynge. Wherof it is wryttyn: He that labowrith not, etethe not. And also the same emperowre sayth: He that labowrith not to be louvnae to his knyahtes, cannot be fauourable to them. As it is layde in lawde of the came emperowre, that he neupr unde to cape: Goo pe, but goo we. For he was eupr partetaker of ther labowre as oon of them, and that was at all tymes of any jubardye.



• Of the Cawdron and the Chayne.

Dialogo grib.

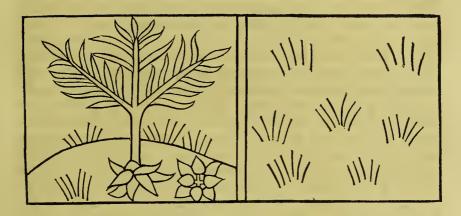
tyme and sayde: Thowe arte greatlye bukynde for I bere the to the sire, and thowe daylye sethyst many a goode morsell and geuyst me neugr parte to ete with the. Thy glotony is grete: for thow consumpst all, and leuist my

hungrie. The Cawdron answerd and sayd: Thou seruyst me to me hurre, and therfore thowe arte not worthy to be rewardyd, but rather to be punyshed, for thowe holdste me uppe to the syre, sore agayne my wyll and cawsiste my sydes to be brent and consumyd. And therfore yf my power wolde extende therto, I wold gladly destroye the. But and if thow be wylfull to do me acceptable seruyce, or degree to me thinges prostable and necessarye, and not contrarge. And also he sayde:

Ts lough to all men and acceptable.

THERFORE and yf thow delire to doo ferupce to othic men. ferue them to ther plefure, that they maye thanke the, or ellys thow thalt lese thy rewarde. For Seneca Caith: he that cannot grue rewarde, burightfully afkoth it. That is to fave: He that cannot grue a rewarde profytable, despreth it burightfully. Smale bestys teche bs to relde godenes. As it is rede that the mows went bypon the Ivon whyll he flept, and the Ivon cawant hym and wold have etyn hym. But the mows spake mekely to the Ivon, and fayde: Be pacpent to me and have mercy uppon me, and I shall yelde itte the whan I may. The Ivon began to smyle and laugh, thinkynge his habylyte was weke and small to do for hym. And breuely aftyr it fortunyd that the lyon was take in a nette. That knowpnge, the mows came & gnewe a fondyr the cordus, a delyuered the Ivon owte of dawnaer. But eupli dispo-Acion is not lyahtly changed in lordis and myahty men be ayftes and benefytes done to them, but rather it is apayrid and worke & continupth in threwdnes. Wherefore it is tolde that a pongman in the wynter feason, sawe a servent almoste ded with feruence of great colde, and he haupnge pete of it toke it hope and put it in his seue; but whan he was warm he stonge hym, and destroyde hym. Therfore farth Seneca: A ferpent in the wenter is not to be handlyd with furetye, for though he lye ftyl he fecyth not to Ange and to thede his benyme.





Of Rolemary and of the Fylde.

Dialogo prv.

shit is rede of the vertewe of erhys, Rolmarye, amonge al othir vertewis, hath this vertew in especyall: That and if he be plantyd in a felde, or in a byneyerde, and kepte clene and worthypfully, the bynes thathe fruteful and rejoyce greately, and the cornis thall multyplye and

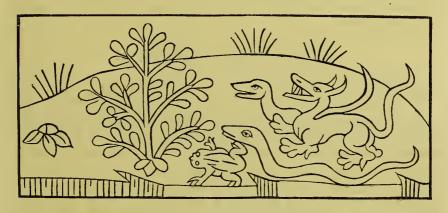
largely encrete. For the whiche cawfe a fertagn keylve continually beginge infruduous and barean went to the Rosmarye with humislite and deuocyon, and prayde hym that he myght be frutefull, and fayde: D gracyous pastor and goode keper come to me and defende me, and I shall fette the clene and clenky, and also I shall ferue the. All only I desire the to sytte skyll and reste the in me, that the rather be thy goodnes I may bringe forth holsome and kyndely frewte. The Rosemary was mound with piete, and ouercome with the fayre supplicacyon of the keelde, went forthe with hym and sette him selse in the myddys of hym. Who rukynge and defendinge, the kelde recoveryd and waryd grene, and multiplyed and brought forth frute threscorefold and an hundrid-

fold with greate haboundaunce and gladnelle, and fayde in this wyfe:

Tor on godemannis take, many othir moo Be oftyn conseruid and kept owte of woo.

THUS owght the people to doo, when they have no gider. To chefe a proupd man, ryghtfull and wife, which be his polycye and wyldome may governe them wylely and defende them. Alevely and truly a wife kynge is a fure stably shment of the people, as it ps wryttyn Sapient, bi. D pe kyngis pf pe delyght powe in power royall fers, loue ve wysdome. Loue ve the lyaht of wysdome that be preferred to have rule of the people, ad Ecclefiast. A wofe juge that juge his people. The prince hode of a wpfeman thall be stable. And pt is wryttyn in the same place: A kynge bnwyle shall lefe his people, and the cyteys shall be inhabyte by the reason of wisemen. Wherfor Salomon desprid of God a teche: able harte, that he might teche the people of God, and discern betwene good & iupll. Also Migecyus Cayth, de re militari: Po man owith more to knowe, nor bettyr to knowe enery thinge, than the prince and ruler, whos doctrone shuld be to all his subjectis moste profitable. For truly pongmen be not often to be chosen rulers. for it is not most expedient, for so mothe as they be not alwaye stedfaste, and wose, as it is sayde in the thryd boke of Etykys. And Plato also sayth: Then the large worlde was prosperows and hannve whan wifemen reanyd, and kynais inwardlye concepuyd goode gydynge. As tayth Malerye, and also Boyce, in his first boke of Confolacyon, wherfor it was called the golden worlde when the regne of wisemen continued. And Seneca faith, and it is wryttyn in libro Politicorum iiii: That whyle the commune wele amonge the Romannes prospered and chengo, the emperowris and rulers were convince & wele instructe in lernyinge, and I knowe not, faith Seneca, howe hit fortunythe that the vertew of connynge langwysith, and is abatyd amonge princes and rulers. Wherfore no meruaple though theyre state apayre for withowte wystome no: thinge anaplythe. As holy wrytte makyth mencyon, Prouerb. biii: By me kynges regne, farth Almighty God. Idlherfor the kynge of Romannes exhorted the kunge of Fraunce that he childe cawle hys fonnis to be imbute, and lernyd in lyberall scrence: faynge:

A kynge unlernyd is lyke to an alle crownyd. Socrates reportith in his laste boke and taith: That emonge a fertagn people, that is to tage, in an ile of Campanye, dignyte of hirth prevaylyth not in electron of the kynge, but the voys of all the people. For they make electron, and these one that is ornate & clothid with goode condictions and maners, benyuolent in rightwylnes and mercy, and also tad of age and that hath no children. And if he be prougd of his people to continewe in any great synne he shall dye & be destroyd.



Df Rewe and of venymows Bellis. Dialogo rrvi.

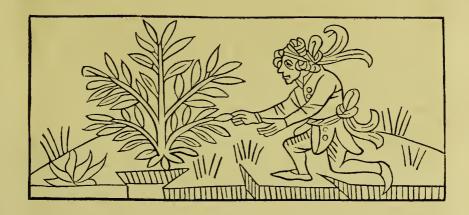
P the boke of de Airtutibus Erbarum it is wryttyn:
Rewe, amonge all other vertuys that the hath in
elpecyall this ys oon: That if the be takyn in drinke,
or in mete, the merueloudy preuaylythe agayne benyme, and agayne al maner of venymows bytynges
or dyngynges if the be broad or sampyd with garwke false and nottic. And so for this greate berrows that the bath

lyke, falte, and nottis. And to for this greate vertewe that the hath against Clenyme, all venymows beltis came togider to her and tayd: We pray the departe owte of compenye, and medle not between vs and mankynde; for we intende in all ower mynde for to sowe

owre benyme amonge men, and for to destroye them, for the which cawse they pursewe be and see be. To whom Rewe answerde and sayde: Nower wordes be wycked and myschenows. Of yowe it is wryttyn in the Psalter, Psalmo, risi. The benyme of aspys is budir theyre tongis; ye cursyd serpentis, why he ye aboute to destroy man whom God hath created & made to be lorde of all thinge. And for asmoch as ye saye that I have grace & beretwe agayne yowe, and also agayne yowr benyme, fro this tyme forthwarde, the grace of God shall not be boyde in me, but his grace shall ever dwell in me. For I shall ever aplye me to be contrarye buto yowe and buto yower badde disposycyon, and resyste yowe that ye shall not fulfyll yowre evyll intent, and also she sayde these wordes:

Tode people owith curr to preuayle Agayn lynfull that wold them affayle.

MUD thus thuld rulers doo, and wyfelpe eurr relifte to bad folkys, and to fave nave to them and to punylih them. For Seneca farth: He noveth goode folkes that sparpth the bad. For fothly a suge owithe not to spare malefactowris, for a suge cor: redynge not the spnfull committith to spnne, as sayth Seneca. Wherfore Ambrole farth: When indulgence and fauour is thewrd to the biworthye, many othic be proudked to finne therbye. As Malery reherath in his b. boke, of oon callyd Bruto, the whiche was first consult of Romannes, the whiche comaunded his owne connys when they were brought before hym Cyttynge in iugement to be fore betyn with roddis, and after that to be behedid. For by cawle they intended to reduce the lordshpppe of Tarqupnpe, which he had expulled. For he had leupr to be withowte chyloren, then to lacke to doo dewe punythment. A cemblable example thewith fannt Augustyn, b. de Ci. Dei: That a fertagn emperower of Rome comaunded uppon paper of deth that no man thuld fight again the fowwarde of his ennemies. And his owne fonne, which was often prouoked of them, ones faught with them manly and defended the contray, and put them to the worse. But all that not= withstandunge his fadir comawndid hom to dethe, for brekinge of his comawnoment. And therfor rightwylnes is eurr to be kepte and observed.



De Jope and a man callyd Marcurye. Dialogo revii.

RITO faith there is an erbe namyd Jlope, apte and goode to pourge the lungis. An othir autor faith that Jlope with oxymell destroyeth slewme that is towgh. For which cause Harcurye, whome Gentyls namyd to be a god, but he was a false couetous man, and an harde, a

witche full of wykednes, and an interpretowr of spechis. And whyle he had helth many vicis regnyd in hym, therfore he was rightfully smitten of God with dyners instrmyteis, and was made both lungsyk and reumatyke, that he myght not occupe his accostomyd synnes. Wherfore he went to Psope and sayde: The vertewe of God is in the to hele syke folkys. For in erbys, woordis, and stonys is greate vertewe. Therfore I pray the shewe thy vertewe uppon me, and cure my lungis and destroy the slewme that is in me. And I promyse to God, and to the, that thowe that he partenar of all suche goodes as shall growe to me by

the meanis of rabeyne and of fielth. To whom I fope answerd & fayde: It is enydently know in that in then helth thou hast doon innumerable crymes, and furely I thinke if thow huldist now be restored against to helth, thow woldist doo worse. But the heretwe of God, that thou says is in me, shall not give maintenaunce but synne. Go fro me therfore, for thowe shalt never be helyd by me, and so he put hym forth with greate consustyon, & sayd in this wyse:

M Synfull people whan they have helth, 33e euir the worle, and in ther mood welth.

THE Bod correctith and scourgithe them that be synfull with pallyons of dyners infirmyteis that they may not spnne, and they be not amended thereby, certagulye it is a greate token of perpetuall dampnacyon. For in this lyfe prefent euery Aroke of God ps othir purgacyon of lynne, or ellys begynnya of paper folowinge. For the chastifement of some folkes begyn: nyth here in this worlde, and duryth everlattinglye. Of dyuers men it is oftyn sayde: God geuyth not iugement twees for on Deuerthelesse that centence attendith not that that is wrytten: God Allmyghty delyueringe his people owte of the londe of Eapyte, them that beleupd not in hym aftirwarde he destroyde. And although that oon fawte be not twyle corrected, neverthelesse pf it be twees punyshed, the firste punyshment begynnyth here, and continuith there, eternallye, as it is exemplyfied in those personys that correcte not them felf here in this prefent lyfe. To whom the Aroke of God, and of his punyihment here, is a beginning of euer: lastinge tourmente. Hereof it is wryttyn in the Pfalter Pfalmo. chiii.: Be they covered with thei confusion as with a dowblette. Diplo is called a double garment which they do on, at oon tyme, that be punythed with temperall payne and dampnacyon perpetuall. Ifope tellyth that ther was a kyte to rauenous that he fale wherfoeuer he might have auauntage, were it never to nigh the chirche or fanduarpe. In so moche that he was hatefull buto all men, for the owtrageows raupne that he bild. At lafte he fell fpke to fore that he was lyke to dye, and than he was compuncte and forve for his funnes and meked hum felf, & fent for his moder in

great halte, and land to her: Wolf twete moder, I am bery lyke and feble, and I am dredefull of deth, for I have bene a great er: torcyonar, and doon areate hurte to many folkys. Wherfore I befeche powe, dere modir, to goo to the Temple of Goddis, and offre facryfice to them for me, that I may escape and recoust of this informpte: for I am redpe to be converted to a better lefe. To whom his moder answerd and sayde: In thy lyfe thow hast greately offended the goddys, and the facred power of them. The rightwylnes of them yeldith to all men after theyr deferuinge. In thy helth thowe halle doone many greate offencys. If thow myghtyste escape, God knowith thow thatt do worse. For very contriepon is none in the. The drede of deth cawfith the to be meke of speche. But verylye, as I sayde, of thowe myghtylle haue helthe, thowe thuldple be worle than thowe halte bene. Wherfore I will not praye for then escape. And the kete dede, and departed frome the worlde in greate drede and in great heuvnesse.





De a tre callyd Abrotanum, and of the Hare. Dialogo rrviii.

BRDTAPUH, as faith Dracyus, is a tre which by his properte drawith owte all thinge that is infirte, with helpe of an other thinge called auxungia. Wherefore an Have that halted came mekely to hym, which had a sharpe thorn further in his fore, and layde: D thow helpar

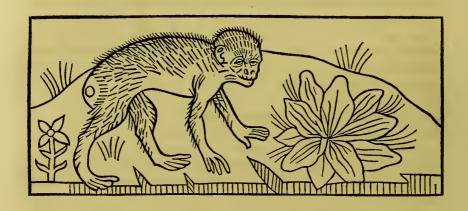
both of hodge and sowle, have pyte on me and hele me, and thus saying he lyste his sote and shewyd it to hym. Abrotanum was mougd with compasyon, and layde him selfe bypon his wownde, and brought owt the thorn and helyd hym. And verelye this have was not forgetfull of this benystyte, but daylye brought a galon of watre bypon his shuldyrs, and bathyd at the rote of Abrotanum, & cawsid hym to contynewe grene and fresh, and sayde:

To owne benefactours that doth vs goode, Let vs do serugce with a gladde mode.

MT curlyd people and bucurteys doo not foo, but rather fone forgette the benyfytes doon to them. Wherfore of Salamon was alkyd what thinge huld not elylye be forgotyn. And he fayde: Benyfytes and kyndnes. And therfore fayth Caton: Be

thow remembered of benyfytes doon to the beforetyme. And also he farth: A small grete that the pooer frende geurth the recepue it aladive, and remembre to yelde full thankingis therfore. Thow ownst to velde the benyfites buto thy frende with increce, yf thy power extende therto, or ellys to have it often in the remembrawnce, that thy frende hath thewid to the, that thow maylt grue hom thankonges at lestwole for his goodnes. For Seneca farth: At is a sufficyent and large rewarde, for a goode dede, to be hadde ofton in remembraunce. And also the same Clerke saith: He is bucurters that reldith a good turn withowte viure and encrece. It is rede in Ecclefialticall Hyllory, that ther was a lyonesse that had a caue nere to the cell of an holy man, was callyd Wacharpe, and this lyonesse founde her whelpys blynde, and brought them all before the fete of Macharye. And this holy man understond: inge that her supplycacion was for her whelpis, and he by his prayers caused them to have sight. And this lyonesse for that the wold not be reputed ingrate and bukynde, oftyntymes the brought the skynnys of all the beatlis that the toke to the cell dore of this goode man, and ther left them as for his rewarde. Also an othir beatte came to the cell of faynt Wacharpe with his sone that was horn blynde, and he franes and tokyng prayde hym of helpe. The which knowpage the holy man prayde for the whelpe, and anon it had fighte. And this belte thanked hym in her maner, and went her way with her childe, & within a thorte space the came againe with all her chyldren, lodyd all with thepelkynnes that thei had takyn, and offird them to the holy man for a gyfte, in recompenfacyon of his goodnesse, and made to hym obeysance and went they wave, apurnae to him worthyp & thankingis.





• De Plantayne and of the Ape.

Dialogo prir.



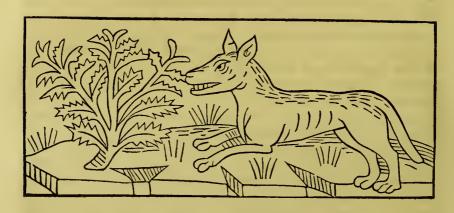
LAPTANCE is an erbe most profytable agapne the feuyre quartayne to be remedyed. Where for an Ape that had a sonne beryde withe that disease, which cowde fynde no remedy for him when the had spent greate goodis yn phisyke and medecynes. Therfore the went buto Macrum, and sayde: I have compastyd heuyn and

erth, and overwalkyd the londe, and founde no reste to my sonne, but nowe at laste I have sounde the so greate a leche, therfore give me thy councell and helpe that I maye deliver my childe frome this quartaine disease. Hacer, that his cause shulde be sounde trewe, sayde thus: Take siis, voties of Plantaine and give them the paceent, and he shall soone be curyd. The Ape, that hering, orderned brevely the medecyne and helyd her sone, and sayde thus:

A connynge leche that can be saue, The muste seke that helth wyll haue.

D we despringe helth of owre sowlis muste serche for a preste and a confessowre that is sufficientlye lernyd that both can and maye bynde and bubynde. Thus owill thou to do, thou chrylten man or woman, to fynde the wayes to faue thy fowle. For Addore farth: Euery synner be penance recepupth helth of his wounde. But the medicine is to be taken after the aretnesse of the fore, and after the profoundite and depnes of the wounde the remedve is to be foughte. As it is rede that druers theurs bernge in greate jubardye and tempest in the see, made a bowe if they myght escape they wold be confessed. And aftir ther escape they made confession to an herempte. Of whome to the mastir thefe whan he was confested the herempte iniopned for his greate offencis and enormyteps that he shuld goo to the Pope to be afforlyd. Wherfore he kyllyd the heremyte; & forth he went to the seconde confessor, and also hym he kyllyd; and so he went buto the thryd contestor. And whan he had shewed hym hys confestion, he intreated hem curterly, and thus whan he percepued that he cowde not mollyfye his harte, nor withdraw hym frome his wyckednes, lyk a very fadic and a princepall leche of fowlys he informed hym that whan any creature was dede, if he were nyghe, he thulde lave the corle in the grave, and to he dod. And by that menys he conceupd a remembraunce, wherto he shulde come, and howe sone he knew not. And thus the dred of deth was so tyred in his mynde that he ordepned his state bettyr and amendid his lyte, and went in to wyldernesse and toke uppon him greate penaunce, and endid Wherfore it is wrytten in the Glole: Pothing in bertewe. auaplith more to chastife and destrope the selffly desires, than to thinke often bppon deth.





De Caruayne and the Wolf.

Dialogo ppp.

ACER faith that whan thow visitest the tyke, if thow bere varuagne uppon the, and aske of the pacyent how it is with hym, if that he saye wele, he shall escape and have helth. And if he answer and saye it is just with me, ther is no trust of amend-

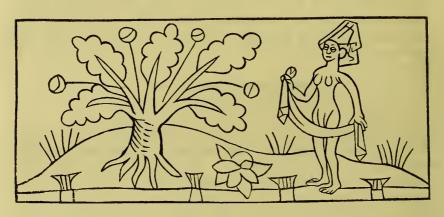
ment. Wherfor a Wolf, which was a lethe gretely namyd, had a tyke person in cure and daylye gaue hym good hope of amendment. The fore knowing the vertewe of Naruayne, and intending to begyle the Wolf, he went to bysite the pacyent and have with him a branche of Naruayne, and inquirid how it stode with him. To whome the tyke answerde and sayde: Jul hardlye, and full tyke, Jam. The fore beyng sure that he shuld dye, departyd strayghte fro the pacyent and went to the Wolf that had hym in cure, and askyd of hym howe he thowghte be by the syke persone. Whethis he shulde soone be curyd and helyd of his disease. For he is in amendinge, quod the Wolf, as I consydre by more of his pulse, and also by his veyne. The fore smylyd and sayde: Leche,

thow arre begylyd, and knowyst not the crafte of medecyne, for he may not escape by any meane, for the sentence of deth is genyn to hym. The Molf sayde contrarye, and thus they varyed and stryuyd togider in presence of many personys, and layde grete pleggis and waiers, uppon the prof of the trowth of the mater. But breuely to tell, the man dyed and departyd from the worlde within the space of ix. dayes, and the Molf was consulyd and lost his waiers, and al his goods, and remaynyd in greate ponertye & sayde:

Totalers to laye of thinges voknowe Is no wylvome, but madnesse I trowe.

THERFORE beware and bynde not thy felf to tho thingis that thow knowist not. Por speke thou not but that thou arte fure of that thou be not discepted. For Socrates laith, ther was oon that alkyd how he myght best lave trowth. And he answerde E lapde: If thow lape nothinge but that thow knowist for lertayn, than thalt thou nat lye. And as the philosofre faith: If thou fere to speke that thou shalt repent, bettyr it is eurr to be Apil. But many on well defende ther faynais, be they good or eupll, to ther power, and fall at Arpf & debate with enery persone, and neuir be in refte. Wherof ther is a tale that a woman which was blyd and acustomyd to stryue, walkyd by the fylde withe her hulbonde, and he lapde the tylde was mowe downe, & the land it was thorn. And to they multypiped to many wordis that at the laste her hulbonde all to corped her. But the wold not be styll, but fayd it was clyppid with therys. Wherfore in a greate angir he cut owte her tonque. And whan the myght nomore speke, the made franes with her frances lyke therps, meaninge the filde was clopped. A loke tale is tolde of an other woman thewich Aroupnae with her hulbonde, layd that he was lowlye. And he was mound and groupd withe her for her fayng, and bete her grouously, but the wold not amend her. But came before all her nephowris, and callyd hym to to his rebuke. Wherfore he was replete with ire. and threwe her in to a water, and trade on her and drownyd her. And whan the myght not speke, the lyft uppe her hondes and made tokyng with her thombys as thoughe the kyllyd lyce. Wherfore it is wryttyn, Ecclefiaft, prbiii. Wany haue fall by

the stroke of sworde, but not lyke to them that have be destroyd by the meanys of theyre tongis, and therfore had speche is to be refraynyd.



• Of a frute callyd Mandragora, and of the delyrous Woman.

Dialogo ppi.

Stayth faynt Augustyn, super Geneum Mandragora is of the kynde of an apple. And of this apple kynde, he faith, some men have opynyon if it be receyuyd in mete or drinke, it cawuth fecoundite and frutefulnesse to them that be bareyne. And for thys grete vertew which she

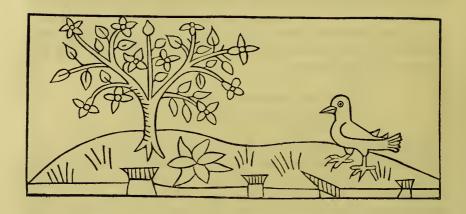
hath, Ulenus, the goddelle of adultery, which exercised her lethery with dyners personis, went to the Mandrake & made her prayer mekely, & sayde thus: D thowe best and most frutefull tre, loke bppon me and despyle not my prayers, but grawnte me of thy goodnes to he partetaker of the, that I maye conceyue chyldren of them that be my louers: for sothlye I am barayne, and withowte the I may not conceyue. Wherfore I pray the to here my peticyon, and aske of me what thow wolte. To whom the Mandrake sayde: D thowe most buclene of all creatures, for both the erthe

and the agre be corrupte and defylyd of thy Agnkynge letherye. But much more hulde it be infecte, yf thou myghtyk bringe forth letherows children that myght beholde the multiplyed and lyugng delectablye. Goo thou fro me in all half possible, for eugh nowe A am replete tedyouslye, and stoppid of the Centhe of then buclennes. And so the Mandrake expulsed her owte of her presence with confusion to her and sayde:

M Put away Arompettis that drede for no Hame, Talkynge of them that hurte thy good name.

TOR it is wrytten, Eccleff, ix: The speche of an buclene woman and invil disposed brynnythe lyke tyre. He that louith chastite and to kepe hym clene, owyth not to talke moche with women, nor grue audrence buto them, but put them of, and grue them no credence, for it is perplous to the sowle. As saynt Jerome tellyth of a martyr which whan he had ouercome all maner of tourmentys, he was larde in a bedde strawyd full of flowris, where as a firompette was favre of bodylye fauowre, whiche towchyd his flesh, and mound hym to synne. And he haupnge especyall loue to chastyte and clennesse, with his owne teth bote a fondir his tonge and spet it in her face with bloode and all, in confulpon of her corruption, and mayntenaunce of hys challyte. Also a quene of Fraunce, whan the sawe oon D. Perotte, which was a wyleman and had pallingly fayre hondis, the callyd hym to her and layd: D howe worthy be thefe fayre fyngers for to towche. and to fele the fecrete partys of the queene. This hervinge he with: drewe his hondis and lande: Pave, ladre, it that not be loo: for and pf my fyngers thuld touche pow in that maner, and if I thuld kepe them aftyr, I wold thinke them to buclene of that towchinge, that I wold abhorre to put them buto my mowth eurr after wholl Alpued.





Df the Rolyer and the Partryche.

Dialogo prii.



P a certagne herhar ther grewe a fagre Rolyer replete with swete rolys, it happy of that a Partrych comynge by, and beholdings the rolys, desyryd greatly to have of them and sayde: D thou beawty-full flowers of all flowers, graunt me of thy rolys, for J desyre to resresshe my self a while in these swete odowers. To whom the Rosyer answerd and sayd: Come to me, most einterely belougd suffer, & take to

yowr pleasure of the beste and of the fayreste. And whan the Partryche was slowen uppon the Rosyer to gadir the rosys, the sharpe spynis and thornis prykkyd his sete and leggis so fore that gladlye he departed without ross, and sayde in this wyse:

The rous be both tweet and lotte,
The thornis be thatpe and prykkyth me ofte.

The Royler betokenithe the worlde. The rolls amonge thornis be worldlye rychelle, which our Saulour remembrith in the Eugngely of Luke, & Saynt Bregorye laith in the exposicyon of the same: Who wild beleve me of I shuld be interpretation affemble rycheffe to thornis, and especyally for thornis prykke and rychesse be delectable, and neverthelesse they be thornis, for be the prykkynge of their inordinate love they wounde the mynde of man, and whan they bring it buto synne it is as a blodge wounde newe Impten. And also Bernard faith: Powr rycheste be havne; for they promple lordshippe, and cawle thraldom. They promple suretye, and bringe in drede. Wherof it is wryttyn i. ad Timotheum, bi: They that well be made riche, fall in to greate temptacyon and snaris of the fende, and in to dyuerse unlefull defires burrofitable and norhable which bringe men to deth and to perdycyon. As Jerome tellith of Crate Theban, a philosofre, thewhich threw a greate peace of type golde in to the fee and fand: Go ye from me, ye wykkyd couetyle, I drown yowe in to the depe tee, for fere that I be not drowned of row. To the which a loke example is put of faint Gregory of an other philosofre, whiche have withe hom by the wave a greate wege of golde, and in hos monde revolupnce and confederinge that he cowde not possede ryches and vertewe togidyr, he wylfullye threwe frome hym the golde, and lande thus: De barne rychelle, goo fro me, and eure mote ve he farre fro me. And therfore couetyfe is euir to be dispifyd.





• Df a thorny tre callyd Rampnus, and of the wylde Gote.

Dialogo priii.



APRE fayth: Rampnus ys a whyte thorn or a thornye tree. Saynt Augustyn fayth, in the glose uppon the Psalter, that Rampnus ys a kynde of thornis most thicke, the which in his erbe is fayre & softe, whan he is yonge, but in processe he warith thorny & ful of spynys. The wylde Gote went to this tre, whyle it was in

erbe both yonge and tendir, and fedde hym felf therof sobyrlye and swetelye. After a whyle this wylde Gote remembringe of the swete relece of this tre, returned against to hym wyllynge to ete of him as the had doone before tymes. But this tre was than replete withe thornys which were indurate and harde, that whan this Goote tastyd and gnewe of them, they were infixed and stak faste in her throte, and in the palate of her mowth, and greuyd her sore. This beste for anguysibe and greate payne, and for tourmentis that she suffixed, cursid thys tre, and sayde in this wyse:

Turlyd wretche, thy begynnynge was goode, Mow art thou alterde into a wykked moode.

manyon makyth a good beginnynge, but they bringe it to no goode endringe. Wherfor they induce malediceron byon them felf, as Jerome farth: In a Chrysten man a good endrnge is lawdid and commended more than a goode begynnyge. For Dawle began juril, and endrd wel. Otherwhile the begynnige is lawdyd, and the endynge is damnyd, as Judor fayth: The ende is curr to be cowante in the lyfe of man. For God beholdith not what we have be; but in owre laste endynge what we be. And Cipriane Capthe: After his latte ende euery man thal be caupd or dampnyd. Ther was comtyme a knyghte wyllynge to entyr in to relygion, attendinge the greate offencis and parellys that he had doon with his tonge. Wherfore he fente his feruaunte buto the abbot to theme him his purpole, and also to save to him that he was mute & redre to be obedpent in euery thing. And he was recepupd there, and they beleupd that he cowde not speke. And whan he had continued ther, and greatly profeted, the abbotte led him to an other knight that labowrid in extremps. And whan this knyaht lawe him greatly trowblyd in his departinge from the worlde he wepte hugelye. And whan they were departed from the knyaht, ther came an othir knyght and met withe that same abbot and made faithful promple to hym, that as sone as he myght have oportunite he wolde entyr in to relygion. And so he went forth be= fore them. And as he went ouir a bryage he flode and fell inne, and was drowned. And the othic kneght, goenge with the abbot, sawe the fowle of the drownyd knyghte born uppe to heurn with aunaelys in lykenesse of a monke: whereof he lawghid and rejoycyd greatly. And the abbot adjuryd hym, and commaundid him, in the vertewe of obedience that of he moght speke he thuld tell who he lawahid to. And he answerde and sayde: Thou hast doone pupl to cawfe me speke agapne my wpl. And forthwith he tolde the abbot lyke as he had fene. And the abbot whan he hard his faynges, he fell bowne proftrate before the knyght, & he toke him curteilly & prayde him to include him that he myght observe and kepe his purpose.





• Of a tre callyd Myrtus, and of the type Moman. Dialogo rriiii.

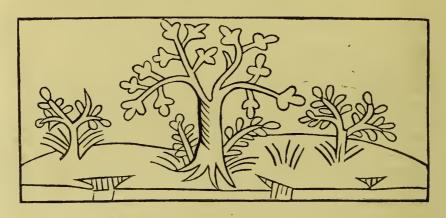
IRCUS, after the opinion of Ilydore ethis mologiarum rvii. is a tree namyd of the fee, for that cawfe that it growith on the fe bankys moche. Therfore of lechis in bokys of lechecrafte they be callyd mirene, and this tre is apte to women in many neservitions.

celliteys, as they wryte. Wherfore there was a tyke Udoman which had spente and consumyd all her goodis in lechis and medecynes, and cowde kynde no remedye, and at last the went to the see & founde this Myrte in the see bankys to the whiche the made her prayers and sayde: D thow sayre tre, have mercy of me, and graunte to me unfortunable creature oon of thy braunchis that I may cure me, and put awaye myn instrmyte. To whom this Myrte answerde and sayde: If I give to the parte of me, what rewarde that I have? To whom the sayde: Golde and sylver have I noon, for I have consumyd all my goodis in this disease. But this I promyse to Godde and to the that in my prayers I shal ever have the in remembraunce, and of suche goodis as God shall sende me here after I shall departe with the. Quod the Myrte: Thow

hast promyled me a greate rewarde if thow wylte pray for me to God Almyghtye. Therfore come to me and take what the lykith, and grue me noon other goode, but oonly kepe thy promesse. And also he sayde:

The be all bounds, and not to fage nage,

IR lykewyle we owe to doo to the servauntes of Almygty God, that they mave prave for he to have the kernal for he that they mave praye for by to hym. For holy prayers mave obtaine what they will of owr Lorde, as faith the Bloke. Dryfons and prayers defendith bs from the ire of God, as a bokler defendith the bodye fro ftrokys, And Drigene laith: Don godeman prevaylyth more in prayinge than many fynners in fight: pnae, as it is exemplyfied, Erodi. rbii. Whan Moyles was in deferte with the children of Icrael, a kynge callyd Amalech, faught with him. And whan Dovles lawe his aduerlary prevayle. and he thulde have be overcome, he made recourse buto his prayers, and lyfte hope his hondes buto heurn and prayde, and then his people hadde the bettyr. And whan he fecid and layde downe his hondes his enomines had the bettyr. The handis of Mortes were ponderows & weke, and he myght not longe holde them bope. Wherfore, as it is wryttyn, ii. men, Aron & Ur, and one of them went to the right arm, an other to the lefte arm of Morles, and fustagned them, that they were stell erecte but the tome theyr envi myes fledde, and durit no lenger byde. Wherby it aperith that praver cawsithe bistorye in batell, bodylye apparent. It is redde in historiis Transmarinis, that whan Godfray of Bolayne, and his lordis, were in the lege of Antioche, and Carbera, Prynce of Theualtre of the kynge of Perce, with a greate multitude of Turkys and Sarazons had layde them rownde aboute, thei were so sore afflite withe hongre & thruste, that they had nothinge to ete, & ther horfys for great hongre ete the barkis of treps; & whan thei had made ther prayers to God, thei cam out manly agayn the Turkis, redy to inharde ther lyuis, & God fent boon them, & boon their horses a celestrall dewe. By the swetnesse of the which both they and therre horses were to fortified and refreshid by the space of thre days that they ouercame the Sarazynes, and but them to flighte and toke many of them, and ther goodes. Wherby it aperith howe prevalent prayer is, whan it is proferred with devocyon and swettenes.



Df the hyghe Cedre Cre.

Dialogo prpv.



TEDRE tre byghe and apparente was plantyd in a mowntayne which thewed about all othic plesauntlye, in so mothe that many on went bype to se it, and of that fight they were greatly thereby, and commanded it with great commendation. Wherefore this Tedre magnified

her felf inwardly, and fayd within her felf: I am gretly spokyn of, and lawdid of every man for my lawdable heawte which is worthy to be lawdyd. But I trowe that if the smale plantis and treys that he grene, and growe rownde abowt me, were cut down or pluckyd uppe I shulde apere moste goodely and large withowt comparyson. Therfor me thinkith it most sure to mayme them, or fell them downe be tymes, or they ascend to highe, that they take not awaye my worshyppe, nor appayre it. And thus sayinge, the cawso all the yonge plantys and treys that grewe abowte her

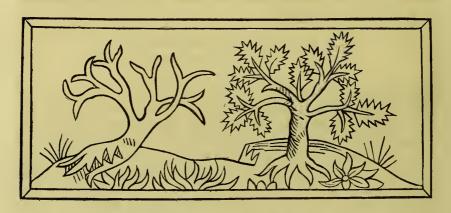
to be cut downe, and pluckyd uppe by the rote. Wherfore the aperyd nakyd and bare, and within fewe dayes a greate wynde blewe fro the mowntaynes, & the prowd Cedre was curuate and ouerthrowe, and pluckyd by by the roote. And than the spake and sayde with grete heuynesse:

They that be rulers may nothinge analle,
If they that be budyr of helpe doth them fagle.

Ramany on wyl not beleue that, but rathir couet them felf oonly to apere worthypfull, and to destroye other that be bn= der. As it is exemply fred, howe the olyue and the greate rish Arrupd togider, and the olyue tayde to the rilthh: Thou art but an huprofitable wretche, but I am prevalent, for I mynistre ople buto the helpe of man. To whom the riche answerde and sapde: Thou thalt fee anon of what profyt I am. And fodeynly the was blowen with a great wende, frome oon wave to an othir, and as the wynde chawngyd foo the bowyd, and had no harm. And than the larde to the olyue: Wore analyth wekenede with mekenede. then strength with pryde. A chylde whan he is born geupth be exemple of humplyte, for he is born to lyue lyke a beatte crokyd, and on all fowce, for as Daupd fayth: He is compared buto bestig insppiente and made lyke buto them, and also he is born wevinge and not lawghinge. Ag it is wrytten Sapience bii.: The first boyce of all I have theward in wepinge. And faynt Augustyn faith in his boke de Civitate Dei: A chylde whan he is born beainnith with wepinge, not knowinge what hurte he thall suffre. All only Zoroaltes lawahid whan he was born, and neuerthelesse his lawahtir profited him but lytel; for he was the first inuentower and beginner of art manyk, and wychecrafte, and he was a konge called konge of Badryangs, but notwithstondinge he was Napne of the kynge of Allyrye that was callyd Pynus. Saynt Johan also saith that owre Lorde weppyd whan he reglyd Lazar, and the chefe cawle of his wepinge was for that he was in maner constrayned for the gostely helth of dyuers personys to call by his mooft tenderly beloupd frende buto this troublous and mortall lyfe. Wherfor as Solinus faith: A custome hath continued amonge certaph people, and pit it continupth, that whan a chylde is born,

Dialogues of Creatures Moralpsed.

the fader and moder of it make greate lamentacyon and mournige. And whan it is dede, it is brought to the grave withe greate myrth and gladnesse.



De Twayn dyuers Treys.

Dialogo probi.



lrrbi

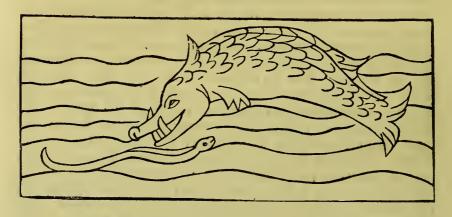
REPS twayn grewe nygh togider byon an hyl lyde. Of the which oon was fayre and goodely in apparence, and freshly levyd and frutefull. The othir was olde and bucomlye to beholde. To theis tway Treys came moche people, and seynge the greate distymilitude betwene them, they sayde: It were rightfull and wel doon to smyte down the sowle tre the which so gretly de-

fayeyth and apeyrith the heawte of the other Tre. And whan they wolde have smytte it down, the Tre spake to them and said: D pe wise men, it is wrytten in the lawe, Levitici. rir. Juge thow rightfully to thy neybowre. For whan owr Lorde by his power went agayne Sodome to suge the wycked men and synners of that contre, he sayd unto Abraham, Gene. russi. The clamowre of Sodome is greatly multiplyed, I shall descende

t beholde wheder they have fulfylled in dede the clamowre that hath come to me. As who fayth: Grue not alwaye credence to wyckyd talis or engr ye be asturyd of the profe. Therfore a juge maye not punyih tynne, but oonly that is openlye knowen. Wher: of hit is wrotten Johannes octauo: That owre Lorde fapde buto the woman that was accused in adultery, Po man hathe condemp: nyd the woman. And the answerde and sayde thus: Po man, goode Lorde. And owre Lorde tayde: Por I thal condempne the. Therfore dampne me not tell ye have prouyd of my frewte. For owr Sauyour layth: Mat. vii. By theyr frewtys ye shall knowe them. The people Rode Ayll herynge thys, and allayde of the frewte. And whan they hadde tallyd of the fagre Tre, and founde no good releece in the frewte therof, they desprsyd both the Tree and the frewt, and made a profe of the fowle Treys frewte, and they founde it swetely saudwrid and delycyouslye relected. And all thei togider gave laude to God, and commendid the frewte and capde:

To make a dewe profe, or the sentence procede.

JSYDDRE saith: Condempne no man before he be jugyd. Frest proue and then suge, for thow arte bounde to knowe the trowth or thow grue fentence. And Bregory fayth: he that dampnithe a juste man, sleyth the man lyuynge. And he that in: tendith to faue the wycked man, befieth hym felf to guyckyn the dede; a juge thuld neupr proferre any fentence in ire nor withowte grete examinacyon. For it is wryttyn, Prouerbi. xxbii: Ire hath no mercye. Wherof Malery tellith in his fixte boke, Cap. ii: That kynge Philippe, whan he was inebriate, & replete with wone, he gave a wronge fentence againe a widowe; and the cam to hym & fand the apelpd fro Philippe busobre, buto Philippe Cobre. And whan he had digestyd that wyne, he renokyd his centence. A lpke tale is tolde of a spnfull woman, the which was cruelly jugid of Tholome, kyinge of Egypte, and the withowte fere or drede appelyd buto the benyanyte of the same kynae. Which he, conspder: inge aftirwarde, renoked his fentence, and sappe, that the benygnyte and mekenelle of hym be very law, owith to ouercome all his judement that proceded of cruelte.



Df the Dolphyn and the Ele. Dialogo previi.

DLPHIPUS is a filth of the which Judore wrytteth Ethimologiar. rii. Where he fayth that Dolphyns have this custome, that they followe the boyce of man, or but the noyle of a fymphan they wyll lyghtly come togicer. Pothinge in the fee is more swell, for oftyntymes

they overtake thyppes saylynge and overpasse them. Whan they play in the stoodes, and leepe and make greate labowre in the wawes of the see, they signysse greate tempestes. These he callyd properly symones. It is also the Dolphyns kynde with tharpe prickys in his backe to se crocodylles, ryppinge the softe belyes of them. Ther was a certayn Dolphyn in the see that sounde an Ele amonge the slodes, and stoppid her passage and pursewyd aftyr her, and whan he had takyn her oftyntymes he cowde not kepe her, she was so stypper that eurr she escapid, wherof the Dolphyn was greatly sorve. The Ele wyllynge to mocke the Dolphyn, and to escape from him, she spake sotelly to hym and sayde: D thou merueylous Dolphyn, I sorow hugely for the, for thy labowre is great to swym thus after me, and thy harte is not mery. But

thow lahowrist in vayne, for thou shalt never take me in the depencte of the water. But goo with me into the mudde, Einto the dree grownde, and thou shalt have me at the well. This Dolphyn was folysh, and had lost his wette, for anger and guloste, and twam after the Ele a grete pace, intendinge to destroye her. The Ele brought the Dolphyn but shalowe watere and sprange in to the mydde, and sayde to the Dolphyn: Come to me, for the rotes of the erbys shal let me passage, and thow may se satisfye then apetite of me. The Dolphyn made a grete lepe to catche the Ele; but she surked buder the mudde, and the Dolphyn stak sat in the merc. And within a whyle ther cam a systher, and smore throwe the Dolphyn and sayde:

The that bath affection with his engage to goo, this hurte is to be dowbtyd of his mortall foo.

BEMARE & despose therfor not thy enemye though he be not myghtpe, but trust hym not, and beware that he decepue the not, for Seneca lapth: A weke enympe it is woldome to drede. It is tolde in the morall love of philosophers that Verses, kynge of Dede, orderned a greate batell agaph the Grekys, and gadrid an hoste innumerable. Whereore oone of his capde buto hym: The Grekys thall never abyde the jubardye of thy greate holle, but they hall turn ther backys as sone as eurr they here of thy compna. An othir of his lecuauntes lapde buto hym: It is to be drad that the kyng thall funde cuteus and townus deferte and boude of inhabitauntes, and therfore he mall not move thew the great frenth of his people. The thrid also sayde to the kynge: The see is to narowe for the thippes. The castellys to lytell for the knyahtes. The feld is not large inough for the foremen. The thre berre scante to the arows of the innumerable multitude of the Wedonry. And whyll that they sterpd the kyng in this wyle, and fortified hym with greate wordig and estymacyon of inuincyble power, and despised ther enympes. Damachus, the phylosofre, sande to the kynge: This greate multitude of people that pleaseth the is to be dredde of the. For it is very trewe, that a greate multitude of people can never be well rulyd. And that thinge which cannot be well rulyd may not continewe, and therfore ther is nothing fo grete but it perissheth. And eugn so it happyd as thys philosofre, Damachus, had before sayde. For that greate puyslawnce of people, thinkings them self in suretye, for lakke of gydynge, and providence, was scomfight and overthrowe, of but a fewe of ware persongs, and my selye ordird by greate polycye and wysoome.



• Df the Warmayde and the Lechowre.

Dialogo prebiii.

IREP is a mondre of the see, and in owr tong it is callyd a Marmayde, for fro the nauyl wp-warde it is a fayre mayde, and fro thens down-warde it is al fish. This mondre singeth so sweetely oftyntymes that for the grete sweetnesse of her songe, this mongete them self many-

tymes, and let theyr thippis be bugidid and fall in slepe, and therfore manyon of them perythe. A fertagn man, buclene myndyd and lecherowsly disposyd, saylinge by the see coostes, espeed this Syren, most sayre, and couetyd her, and sered her to lecherye. Thys monstre sang merylye and made noyse ever the lenger the swetter, and ordeynyd her self redy to disceyve this lecherows man,

and tayd to him: As I consider thy love is greate to me, wherfore if thow wilt have thi desire of me, descende and come to me into the sloodes, and at then owne well my bodye shall be reduce. This man was to sore brent and instamed with lecherows desire, that he otterlye forgate his own well and toke no cure of hymself, but madize lepte into the see, & destroyd hymself. And she swam forth into the see as she was wonde to doo, and sayde:

Man that to woman his credence wyll geue, Drdaynyth a lnare him lette to myscheue.

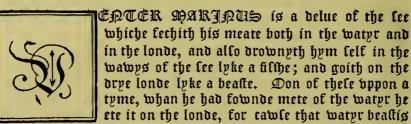
THERFORE unclene men owe to beware that thei verifit not throwe the heawte of woman, for that hath caulyd manyon to perplih, as it is wrytten, Ecclefialti. iv. wherfore the wple: man grupth hollome counsell, and saith in that same place: Touevte thow no byrayne, that thow be not flaundrid in the beawte of her. For the holy man Job, this confedering, layd, Job rri: I have made covenaunt with myn eyn, that I shulde not thinke on a marden. Wherfore Barnarde farth: The beawte of a woman is lyke a poylond arowe that woundith the lowle, and puttith in benyme. Wherfore whan Pares had taken Clayne to his wofe. druers of the philosofies came to see her; and whan they saw her areate beawte, they coveryd ther ien and layde: flee we, flee we, for truly it noveth more to the sowle to beholde a fayre woman than a towle. As oon rehersith & tellyth that a philosofre, callyd Democritus, put out his own ien. And as thele other philolofies thewe he did it for thre druers cawlis. The first cawle was, for his light lettyd hym from his inwarde goode meditacyons. The lecounde, for he was impaceent to fee wretchis & funners flowre in greate profperite. The thero, for he cowde not loke on women with owte concupifcens and inordynate delyre. And therfor the fight of the ien owith to be kepte clene, that the cowle may be preferund from spnfull affection and corruption.





De a glotonous fysh or beste callyd Uenter Warinus.

Dialogo prip.



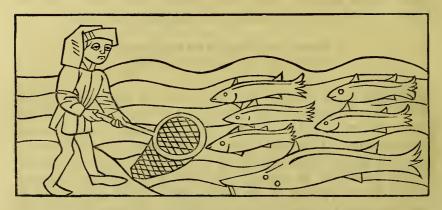
thulde notte ete with hym. An other tyme whan he had taken mere on the londe, he ete it in the waters, that it thulde not be taken from hym by the beadts of the londe. And thus he continued and neuer departed of his mete to eny that alked parte, but lyke an infaciable gloton kepte all to hymfelf. Wherfore he was odgows and hatefull to all othir headts and fifthes. The tyme of age and of afflicyon came on hym, and he was both olde and impotent, infomoche that he myght not twym nor laboure by the fee, nor goo on the londe. Wherfore he was very nedy & hongry, and constrained with greet pouerte, to alke his leunge for almyste. But for as mothe as he neurr gave of his own to othir

whan he had plentye, noon wolde departe with hym in his neceate. And therfore he made greate heuyneae and fayde:

That to noon other wil helpe at ther nede.

ANY ANY suche there be that well nothinge departe withall for couetipe and gulospte, dredynge that they shall lacke suffynaunce and temperall goodis. But as faynt Gregory faith: Worldely substaunce is multiplyed and increcid whan it is distribute to the pouer people. And also he sayth: He that geuyth almelle, recepuith more than he geupth. And also it is wrytten, Prouerb. rxbiii: He that geuith to the nedpe, thall not be nedpe, and he that despiseth the asker, shall be indigent. Whan a sertapne persone had prechid the Gospell bypon a tyme at saynte Ayctowris. the Monkys of the same place alkyd of him why they were powrer in goodis, and more grewoully indettyd than they were wonde to be; and notwithstondinge they leaved more sparynglye, and there rentis and lyuplode were increced. To whome he answerde and layde, that they fomtyme had a prodowre in ther hous which orderned them all thinge nedefull, but becawte he was iniustelye expulsyde owte of the abbay with his felowe, for that tyme ther might no plentye growe tyll he were renokyd a callyd home agaphe, and his name was Dabitur Plobis, that was goon with his telow callyd Date. But & if thei wolde kepe theyre customable hotpytalyte, as they hadde before blyd, he mulde retourne agayne and brynge with him greate haboundance and plente, faynge: D we Lorde Jelu, geue pe, and it wall be gebyn buto powe. Luce Certo.





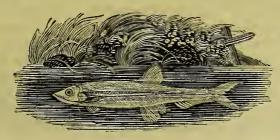
De a filher and of v. filhys. Dialogo rl.

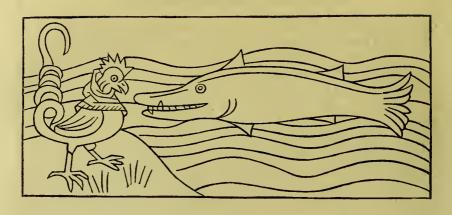
ISHES b. callyd Dentales, yong, fat and luftye, swam in the see floodes. But a fishher compuge bye, and seynge them cast his nettis, and ordeyned to them. These fishes seynge that, sayde: Gode it is that we stronglye swym togider, and breeke the nettis, and they never shall dysceyue

Filthe more, for we be krong, and we may byolently perfourme owre intent, by the reason of owre great myght and krength. In the depneke of the water laye an olde Kilth, and a wise, called a Stourgen. And whan he had harde all this, he role bype and went to these yonge Kylthes and sayde: Children, your thoughte is but foly. I counsell yow, yf ye love your helth to eschewe the nettis, or ellys ye that make greate mournige and heuneske whan ye be takin in them, and be in daunger and not escape. These Kithes whiche were yonge and ludge, trustinge to them self and despisinge the holsome counsell of ther senyour, sonnyd ther threngthis togister and swam in to the nettis, trustinge to discuppe them and breke them. But the nettis mollysied them self that the stroke of them myght not prevayle, and so they were taken, and aftirwarde they weppid and made great samentation: and sayde:

Tood it is alway counsell to have Of such as be wise, that from parell may save.

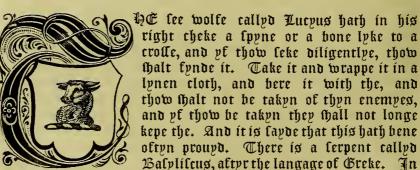
PHERFORE I aduice every man to attende to the councel of them that be ladde and wise, and not to the counsell of pongmen and folys. For folys louith folye, and all ther counsell acrepth to the same: ponamen have no veray type reason, and thei love tho thinges that longe to powth, & they be apliable buto them, as faith Job rii. In agid folke is wyldome, and in longe tyme greate prudence. Wherfore it is commaundid, Eccleff. The narracyon of senyours let not passe the, for they have lernyd of ther fadirs before tyme, as Tullpe faith de fenectute: Breate thinges be not giord be Arength or Ewpfines, or freelnes of the bodre, but by countell, maturite and scrence. Gruers of goode countell doo more then othir, for they he lyke unto gouernowris in a thinve. Wherfore philosofers premarlyd in areate batellys by ther areate countell, rathir then princes with all ther harneys and Arength, as it is lande, Prouerbio, rriffi: Batell is begon with preordinaunce and disposperon, and ther shall be helth as is goode counfell. Therfore Alexander optapnyd and had victorye, for he aurded his offe by countell, as faith Pompeyus Troque, libro tercio. Alexander whan he thulde goo to a jubardows batell, he chole no ponge men to goo withe hym, but olde men & wife, espeevally of his counsell, & such as had bene in counsell with his fader, & in securce with him before tyme, that not oonly knyghtes but maisters of knyghtes they were acountyd. And of his othic feruantis ther went noon with him budyr the age of lx, peris. And contrary was of the ofte of Darpe, and therfore Alexander was bictoriows, and Darius was bicte and ouercome, and fo it aperith that goode counsell gretely preuaplyth.





• Df a see wolf callyd Lucyus, and a serpent callyd Basilicus.

Dialogo rli.



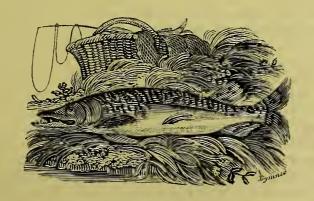
Latyn hit is callyd Regulus, for almoche as it is kynge of all ferpentis, as wrytteth Jüdore. And in Englyth some folke callyth it a Tokatrice. All serpentis seynge hym be ferefull, and flee fro hym, for with his smellynge he fleyth them. With his breth also, and with his loke, he destroyeth al thinge that berithe lyke; for the styght of him, harmles, no byrde can escape. And thoughe the be farre frome hym, the is denowed and brent with his mowth.

Porwithstandinge a welptl ouercomith him. Therfor men bere these welvls buto the caups where as these serpentis luckyth, for Almyahty God left nothinge without remedye. This ferpent, Balvlyfcus, fevinge the welvil, fleyth, whome Bustela, callyd in Englysth a wespil, purswith and kyllyth. And this Wustela is but a lyttel beste of half a fote longe, and spottyd withe whyte spottis. These serpentis Reguly be scorpyons, haupng ther beynge there drynelle is. And whan they come to watyr, they brede Adrophodos and Lymphaticos, for they intoxicate and poplon the waters, and cawfe them to be dedly nophable to man. This Regully also is called Sibilis of many folk, for with his hylling comtym & oftin he fleith or euir he bite or flyng. They hiderto writith of him, Jador. lib. rii. ca. iiii. But Plinius. lib. biii. ca. rrif. farth: Emonge the helpery Ethiopis is a well which is luppolyd to be the hede of Pyle, nigh buto the which is a wilde healte or ferpent callyd Cacoblephas, but lytel of hodge, flowe in all his membris, beringe a greuous hede, which continually is lokynge downwarde to the erthe, or ellys he shulde be destruction of all man kynde, for all men that thulde beholde the eyn of him shulde dre. Of equall strength is this serpent of the Baspliske or Cokatrice, and he is bred in a proupnce called Coronea, and his bodye conteynith in length, xii. fyngers longe, and he goyth with a whyte spotte on his hede, & he hath a crown on his hede or a combe. With his hypringe he putteth all ferpentis to flyghte, and he wrappyth not his bodye in many foldyngis, but he is ereate and hugh in gounge. De drueth bope frute treus, & brennith and erurith herbis, not oonly in towchinge, but also withe his blade and hypringe he corruptith and descropeth all thinge lyinge rownde abowte him. He is also of so greate venymolyte and pernycyon that he destroyeth and slepth them that towche him with pole or thafte, be it neuer to longe, without taripnae. Bullela destropeth this ferpent, and ouercomith him. For to God it pleasith to ordepne all thinge with remedye, and every creature to have his peece. And also the deth of this serpent, cawfod by the wespll, is also the deth of the welvil, and that cawath the greate stenche of the ferpent. And this is very trowth, but yf this lytyll Quitele this welvll be defenled with frecaeron and rubbenge of rewe, & fedynge of the same erbe, which meruelously defendith fro povfonde fauowreg, ag faith Aristotle, and also Augcenne. firt, therfore, this lytyll welvll govth and eith of this erbe rewe. though that it be bettyr. And so by the vertewe of the juse of this byttir erbe, the goith boldely agapne her enemye & ouercomith him. And though this ferpent, Balplifcus, be benymous withowt remedye whyl he is leaying, neuerthelesse whan he is brent in to alhis he leforth the maloce of his benome, and the alhis of him be thought profitable in the operacyons of alkymye, and especyally in transmutacyons of metallys. This farpent, Basiliscus, went buto the fee lyde in the habyte of a monke, lyke as he had bene a relyavous man, and callyd buto him this forlayde fee Wolf or Luce, and farde: D brodyr, for asmoche as thowe arte signed with the figue of the croffe, I am affuryd that thow art a perfight Tryften man. Therfor com to me, for I delyre to be lernyd of the Crystis faith, and to be crystened, that I may escape the dredefull jugement of God, and to have frupcyon of everlaftinge iope. This Lucius beholdinge thys ferpent, and knowinge him, spake buto him and sayde: D thow false procepte, a cowle makith not a monke, nor clothis of relyavon make nat a relyavous man. but bertewe and relyayous conversacyon. Thy wordys be wycked and dowble, for thow intendiff not to be crystened of me, but rathir thow thinkyst to discepue me & to poylon me, and therfore I well not here the. And thes fifth immediative conered hem felf in the water & Swam forth and left the servent with confusion, and Sande:

> A faile epocryte full of pompe and pryde, Is eugr subtyll all vertewe layde a syde.

Pf all tuche owr Sauyowr commaundith by to beware, faynge, Mat. vii: Be ye ware of them that com to yow in their clothinge lyke thepe, for inwardly thei be woluis rapawnte. Of the which Indoor spekith & saith: Apocrytes be very bad inwardlye, and in thinges secrete, and openly in thinges apparent they thewe them self to be veray goode. To such it is convenyently sayde by the worde of God, Hat. triii: Who be to yowe ye false ypocrytes, for ye be made lyke vnto white beryellys or gravys, which apere sayre owtwarde, and within thei be full of rotyn bons of dede men. And powe in lykewise apeere owtewarde vnto men goode

and englished, but within he be replete withe anarpce and wycked: nes. It is redde that whan fannt Hillarge was goone to dispute agaphe heretikes, the Deupli folowid hym in lyknes of a feruaunte, and brought his Cope after him, and was very ferupcehable to him in many other thinges. And as it had bene for compassyon he prayde saynte Hyllari to medle but lytyll water with his wrne for cause of his labowre, and he was greable. And after that he desprid hym to drinke pure wyne, withowte any delay of water. And to he did. And then he mound him to ete fleth, and to he chaunged his penaunce and toke him to fleth. And aftir: warde whan they came togider to a town he tolde faynt Hylarye ther was a relygious woman despringe to speke with him. And whan they had talkyd togider the holy man was infect with concupifcens, and fawghte the meanys howe for to folowe his fleshly apetite. But it was theward buto him by the revelacyon of God, and of farnt Martyne, that it was the workinge of the Deurll. And fagnt Martyne came & expullyd hym, and shewid him as he was. And thus Almighty God delpuered Hillary from temptaevon by the areate merites of faynte Wartyne.





• De the Sturgyon that went to the see. Dialogo rlii.

STURGYOR great and famowfe laye in a floode of pade which is in Lombardye, whom all filhes of pade worthiped and dred, for his great excellence and firength. Wherfor he was lyft by with in him felf, and fayde: What is it vayle hable or worthypfull to me to be affociate to

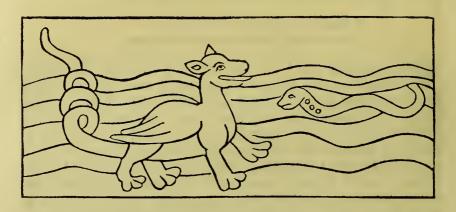
filthes of lowe degre? For though they referre to me lawde and honowre, they be of no reputatyon. Bettyr it is to me to goo to the greate see, which is so large & spacyows where as he fishes without nombre & great bellys of the see, & divers other, for of them I shall be magnified for my worthinesse, & I shal be very samous emonge them. And thus saying he departed fro the stoodes, & swam to the see. And whyle that he was ther, & behelde the fishes so great & serse he repented fore his doying for the sereful sight of them. He coveryd gretly to tourn agayn, not knowing what was beste to do for the gret suryousnes of the bestes, emong al other seiches which as a beaste or a fish of the see named a see cals, most cruell and dredefull, same and looked byon this sturgyon and sayde into hym: Why art not thow shamesake to go amonge them that he so greate above the, withoute the lycence of them?

Certainly thou thalt not be unpunythed, and with that same woorde he went to him and destroyd hym, and sayde:

Tuery man chassife him felf and amende,
33y example of him that vaynlye wolde ascende.

THERFORE whan any persone is greate and sufficiently honowrid in any place, stody he not to apere gretter, nor to be conversaunt emonge lordis and statis, that be of excellent power, nor allocyate him telf bnto them. for Seneca faith: A small thinge may not longe stonde with a greate. And also he farth: A thippe is greate in apparence, bernge in the floode; but in the greate fee he femyth but lytyll. The gydynge that to some thippe is greate, to some is but smal. Ther is a fable that whan the fronge lawe a great fat ore lyinge in the pasture, the desirid to be as areate as he. And whan this frome had inflate and blown her felf, as areate nuch as the skynne wold hold, she askyd of her children if the were not to greate as the ore; and they fayd: Poo. The frogge blew her Chyn gretter than the did first tyme. intending to be as grete as the ore, & to her then was oupr: strapped & brast, & the dyed. Therfore it is not good any man to erecte or lyfte up him felf more then becompthe him that he perish not as did the frogge. For Indore faith: All prode forth fomoch the lower, howe moch he delyreth to be high. for why? Aun: gell for pryde was made a deuyll; kynge Saule also for the same was made a demonyak; and Pabudonofor was made lyke a beafte. and all for the fonne of prode.





Df a Lampurn and a watyrbeatte called Crocodilus.

Dialogo rliii.

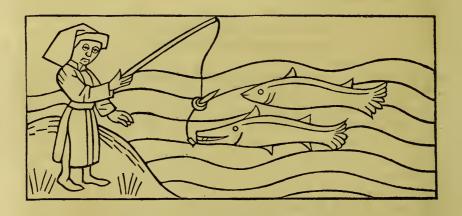
TREPULA, as fayth Brito, is a fifth lyk to an ele, in Englysh callyd a Lampurn. Uppon a tyme this Lampurn fownde the children of a waterheaste that is callyd Crokodylus, which is lyke unto a lacerte. And whan she had behold them

the kylled them, and went forth her waye. This heafte, Crocodilus, whan he was come agayne and saw his children dede he was bitterly greuid, and made sorowe more than can be tolde of, and disposed him withe all his myghte and power to avenge the deth of his children. Wherfore he went dayly in haberionys & harneys, and laye in a wayte for to fle the Lampurn. And uppon a tyme he founde a cruel serpent and a venymows, and beleuyd that he had be a Lampurn, and went agayne hym and sayde: Thowe curlyd wretche, now that not thowe escape, for thowe sewyste my children cruelly withowte cawse, therfore nowe I thall see the and destroye the. To whom this serpent answerde and sayde: Be

thow ware and wele adupted by my countell, for J am no Lampurn but a poylonde ferpent, and yf thow prefume to come to me I shal foone infecte the with my benyme. Then tayde the Croskodyll: Thow canste not disceyue me, nor hyde the fro me, for thow arte no serpent, but thou art a Lampurn, and thow art made as the is in every pointe, and therfore I shall see the. And whyle this Crocodyll in greate hase, and withe greate wodenesse ran to see hym, the serpent fortised him self and bote him, and poysonde him, and sayde:

Talith him that is unknown to chyde or to fight Wo man owith that intendith to doo right.

APD therfore no man presume to sight withe hym that he knowith not, though he be but of small power. For vertewe restith not always in the great stature of the person, but rathir in the harte and in the wyldome of the fighter. For Golve despred Daupd, and pitte was he flapne of him, primo Regum decimo-Cepti. Be thowe ware also to fall in batell for Jre, Uengeaunce, or Couoptife. For he that is irefull trowythe that he may doo more then all othir, and therfore his power is the lefte, as Seneca Capth: Euermore the wrathfull man thinkyth he may doo more then he mave. And he also savth: The irefull man is often for: getfull of the lawe. Wherfore the philosofre layth: The lawe beholdith the irefull man in his wrath: but he in his wrath leyth not the lawe. Therefore wrathe is to be departed from the Coule, for it is land, Prouerbiorum, exbii.: Tre hath no mercye. And therfore a juge shulde never proferre any sentence while he is in ire, or mound withe wrath. It is redde in the cronicles of Themperowris of Rome, that whan Otto the first had orderned a grete feaste to his princes and lordis in the hyghe colempayte of Ellyr, before or they were lette, the conne of a greate prynce beynge but a babe and of tendre age, of veray chyldehode, toke a mede fro the table. Wherfore the fewer in greate angre smote the chylde withe his tylte, and ouirthrewe hym. The maltyr of the chylde, that lepnge and bepnge greately mound with ire, Imote the lewer and kyllyd him. Wherwith the emperowre was greatelye diaplealyd, and in his angre wolde have dampnyd hym withowte any auvience. But he caught the emperower and threwe hym to grownde, and began to choke hym. And the emperowr, whan he was dely usered withe greate difficulte fro his hondis, comaunded hym to be kepte, and sayde that he hym self was culpable and fawtye, that he gave not dewe honower but the hyghe feste. Wherefore he commaunded hym frely to be let goo, and to have lybertye.



Df a Luce and a Tenche.

Dialogo rliiii.

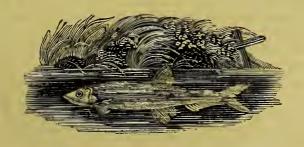
and hydde his hookis sotellye, and shewid unto the fish the delycyows bayte. A Luce and a Tenche beholdynge the plesaunte hayte, desyrid it greatlye. But the Luce was wytty, and sayd to the Tenche: This mete semyth very good and delicate, but nevertheless I trowe that it be

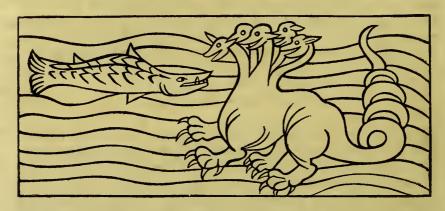
putte here to disceyne fishes. Therfor let us forsake it, that we be not loste by the fowle apetyte of glotonye. Trincha than spake and sayde: It is but folye to forsake soo goode a morsell, and so delycyous, for a lytle vayne dred. For rathir I my self shal attace

of it first, & dyne with it with great plesure and swettenesse; and targe thou and beholde my chaunce. And whyle that she swalo-wyd in the mete, she felte the hokys that were hydde. And she wolde fagne have retourned bakwarde, but the fisher pluckyd her op to him. And the Luce sledde swyftlye, and sayde thus:

I Df othir mennys forowe corected mote we be, Eugr that fro parell we move escape free.

we owe to be ware by correctyon and hurte of othir men. As layth Caton: The hurte of thi neybowre mote chastife the. And Seneca laith: Goode it is to elpre what is to be lefte by the punylimment of othir, and also he sayth: A wyse man amendith his own fawt by conspderacyon of an other mannys fawte. And also the same clerke saith: He is wyse that can diffpole well his belynes, and beware of harm to him felfe by exemple of othir men. As Ilope reherlith in his Fablis: That a Ivon was tyke and faynte, and laye in his caue. To whome there came druers beattis to bylyte hym in his infirmpte, and whan he lawe auauntage, and they were nere hym, he cawaht them and ete them: at laste came the fore buto him for cawle of bysitacion, and stode all withowte, before the mowth of the caue, and wolde not entry in to the caue for he dradde to come nere the lyon. To whom the Ivon capde: Come hyder, my dere lufte, that we mave frendely and louynglye talke togider. The fore answerde and sayde thus to the iron: Certagnly Jespe well the fotynge of druers helfig goynge inwarde; but I fee noon compnge owtewarde. And therfore pardone me, for I wil come no nere.





• Df a scalve fysh callyd Regyna, and a watyrsarpent callyd Jorus.

Dialogo plv.



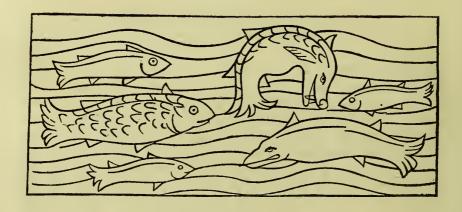
HERE is a fish callyd Regina, and it is a scaly fish, and takyn in the stoodes. And she is callyd Regina of a verbe, rego is: That sygnifieth in Englysh to rule or to gouerne, for she rulyth her self very wele. A water serpent callyd Jorus hauynge many heedis cam uppon a tyme to this fish and sayde: D Regina, most sayre to me before all othir fishes, thow arte in great sauowre, and most interly belouyd, and therfore I

wyll be knytte but the and facryd by holy matrimony, and for that cawfe frendely at this tyme I am come but the. To whome Regyna answerde and fayde thus: That maye not be, for it is not convenient. It is wryttyn, Ecclediastici. riii.: Every bease lougth his owne lykenesse, and so every man lougth his owne neybowre. Every thinge that berithe lyfe defyreth to be consoyned to his assembleable. And every man shall be assocyate to his owne symplitude. Therfore and forasmoche as thow art not of my kynrede, nor of my kynde, thow shalt never be

focyate buto me. This ferpent, Jorus, feyng that he was decyded and deceyuyd of his purpose, retournyd homewarde agayne with confuspon, and sayde:

A am confused betterize and playing forfake, My ioge is for euir goon, myrth thall I neugr make.

PUERY Crysten man shulde foo answer to the Deugll whan he temptith hym, for he is the olde ferpent more subtyle than any thinge lyupnge that is bndir heupn, as it is wryttyn Genelis tertio. And therfore thus mulde every creature cape buto hym: Go thow fro me, for thowe arte not of my kynde, nor thow arte noon of them that that he faund. And if thou doo thus, he cannotte abyde. For it is wryttyn, Jacoby. iiii.: Relyste ye the Deupll and he thall see fro powe. And the Apostill Capth: Be pe stronge in batell, and fight pe with the olde serpent. Therfore we must fight agapne hom, and we shhall aue victorpe, for he is but feble agayne them that wyl withstonde hym. As Judore faith: The Deupli is dredefull in the light of them that be worldely and fleshly dystposyd: but in the fight of them that be elect and godlye the drede of hym is byle, and not fet bye. As by an example is thewyd in Uitis Pat.: That comtyme ther was a brodir of relygion that retourned buto the worlde agapue, and ther he spotted hym telfe withe lecherpe and withe othir byces, and became fernaunte to all maner of synnes, and soo contynewyd longe: but by Grace he repented hym, and was here penetent and foorpe, and lyund stranghtlye in a sepulchre, or charnell hows. And there he chastised him self yn dyuers maners with great penaunce longe seafon. And fendes tempted him oftentemes and prompled him rycheste and bodyly plesure, and at the laste they bete hym tyll he was nyghe dede; and whan the fendis sawe him stedfastlye continew in prayer and wepinge, they cryed owte and layde: Thou half ouercome us, monke, thow half ouercome bs. And so they fled all awaye. And the goodman remembringe the malyce and wyck: ednesse of them, purposed verylye in his mende rathir to dee than to obaye buto the fendes. And to was he chaunard fro frane, and made lyke buto an aungell in vertewe, to good example of many folkes, ec.



De a kylh callyd a Carpe, and a filh callyd Cymallus.

Dialogo rlvi.

Thappyd in a greate folempne feste, sishes of the stoode walkyd togidre after dynar in greate tranquillyte and peace, for to take ther recreacyon and solace; but the Carpe began to trowble the feste, ereatynge hym self by pryde & saynge: I am worthy to be lawdyd aboue all othir, for my slessh is delicate and swete more then it can be tolde of.

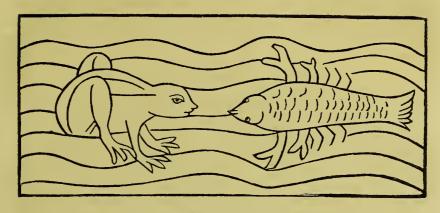
I have not be nourrished nothir in dycheste, nor stondyng watyrs nor pondes, but I have be brought uppe in the stoode of the greate garde, wherfore I owe to be prynce and regent amonge all yowe. Ther is a fish callyd Tymallus, havinge his name of a slowre, for timus is callyd a slowre. And this Tymallus is a fish of the see, as saith Indore, Ethimologiarum. xii. And all thoughe that he be favoureable in sight, and deletable in take, yit

moreouir the fylsh of hym smellyth swete lyke a slowre and geuith a plesaunte odour. And so this tysth Tymallus, heringe this farnge of the Carpe, had greate scorne of him and ferte forth & fande: It is not as thou fante, for I thine more bright then thowe, and excede the in odowre and relece. Who may be com: paryd buto me, for he that fyndith me hath a greate tresowre. If thow have thy dwellynge conly in the watir of garde. I have myn abydynge in many large floodes. And so emonge them were areate Arruis and contencyons. Wherfore the feste was tourned in to great trowble: for some fauowryd the parte of the one and some of the othir, so that be lyklyhode there shuld have growen areate myschese emonae them, for every of them began to snak at other, & wolde have torn eche other on smale perps. Ther was monge all other a fillh callyd Truta, eupr mound to breke Arpfe. And to this trowte for almoche as the was agid, and wele lernyd, the trake and larde: Bredryn, it is not good to Arrue & fight for vayne lawdatowris and praylers. For I prayle not my felf, though some personis thinke me worthy to be commended, for it is wryttyn: The mowth of an othic man mote commende the. and not then owne. For all commendaceon and lawde of hem celf is fowle in the mouth of the spekar. Therfore bettyr hit is that those that prayle them felf goo togider to the see juge, that is the Dolphyn, which is a juste juge and a rightfull, and dredinge God, for he hall rightfully determen this mater. This countell plesed them well, and forth went these twayn toxider buto the Dolphyn, and shewyd to him all ther myndes, and to ther power comended them felf. To whom the Dolphyn fayde: Children, I neupr sawe powe tell this tyme, for pe he alway hydde in the floodes, and I am Aeringe in the greate wawys of the fee. Wher= fore I cannot apue ryghtfull fentence betwene powe, but pf I first affape and make a taffe of yowe. And thus faynge he gaue a formae and swalowed them in both two, and sayde:

Mo man owith hym felf to commende, Aboue all other laste he offende.

APD to somefolke lawde and commende them felf, and ther owne dedys despringe to erecte and lyft by them self by pryde and vanyte aboue all othir. But lowlye people, and rightfull, desprse them self. And Gregory saith: Then owr workys growe and increce by meryte when they be lefte fet bye in owre owne myndes. Wherof it is wryttyn, Job xxxi: If I kylle my honde with myn owne mowth, that is a greate wyckednesse. He kystyth his owne honde that praylith his owne dedys. Therfore berite and trowthe, himself, techyth be sayinge, Luce, rbii: Whan ve have perfourmed all things that is commained vowe, fave ve: ddle have doone as we owght to do, and pitte be we unprofitable fernauntis. It is in fables that byrdes fownde a nefte, ornate of roofes and flowres, and the egle, kynge of all byrdes, fayde that the neste thuld be acuyn to the moot noble byrde. And he cawfyd all the byrdes of heurn to be callyd togider, and alkyd of all them whiche was the moofte farre byrde. And the cuckowe answerde and fayde: The cuckowe. And the egle demaunded which was the Arengelt byrde, and the cuckowe fayde: I. And the egle was groupd and fapde: Thow buhappy cuckowe, thow eury prapall thy felf, and neverthelesse thow arte not fayrest, nor swyftest, nor Arengelt, nor thy longe is not very lwete, but thowe eupr creek oone cry. And therfore I grue this fentence of dampnacyon against the, that thou shalt neurr have this neste, nor noon other. In lykewyle many folkes eure prayle and commende them felfe. and frnge allwave oon fonge lyke the cuckowe.





Df the frogge and the Crabbe. Dialogo rivii.

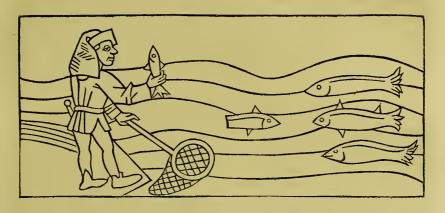
he frogge, bypon a tyme whan the tawe the Crabbe twymmynge by the waterlyde, spake and sayde: What is he this so fowle funcomly that is so bold to trouble my watyr. For so much as I am mighty and stronge, both in watyr flond, I that go and dryue him away.

And aftive this laying the made a lepe, as though the wold have opprested the Crabbe, Elayde: Dethow wretche, why are not thow thamefalte to enter in to my restynge place? Are not thowe constitly to defyle the water that is so save Ebright whan thow are so sowle, soo blacke, and soo odyows. The Crabbe, as he is viyo to do, went eure bakwarde, sayinge to the Frogge: Syster, saye not soo, for I desyre to have the love, and to be at peace withe the. Therfore I praye the enter not uppon me withe byolence. And the Frogge seyinge hym goginge bakwarde, belevid that he had doone soo for sere of her. Wherfore the began to greve him more and more, both with woordes and dedys, sayinge: Withdrawe not thy self thowe moost sowle, for thow mayst not escape, for this same daye I thall sede systhes with the. And even forthwith that same woorde the made a lepe wyllynge to se the Crabbe. The Crabbe seyinge the greate inbardye, and that he cowde not escape,

he tournyd him felf and disposyd him to battell, and caught the Frogge with his cleys and bote her, and plukkyd her to smale pecys and sayde:

The that to batell is compelled to goo, Let him fight manly with his mortall foo.

TIERY creature owith as ferforth as eugr he can or maye to the bttermost of his power to se fro batell and stryfe. pf he cannot eschew it by no meane, or he thuld suffre him self to dre or to be flapne, he mare to his power fight and withstonde his enumpes. Daupd, the composptor of Plalmis, despred to be erepte and delyueryd frome suche personys, and sayde, Psalmo. Ibis.: D good Lorde, deliver thow me from them that rule agains me. And also he prayde all suche to be destroyed, saynge, Psalmo, Iris.: Destroye thowe suche people as lone batell and fyghtynge. We owe not oonly to fight for owr owne cause, but also for the diffence of owre frendes, and especially of fader and moder, and for the commune protyte to be fauyd, as Malery hewith in lib. b. cap. iii. that whan kyinge Daryus had entrid the cookis of the contray of Scythyng, the people of the same contrave sent to hym, and sayde that they myghte fuffic the destruction of both ther bynes and cornys. But and if they towchid the sepulchris of ther frends, then shulde they fele the power of the Scything, and the strength of them, for thei for diffence therof, and for the commune wele were redy to dye. So we ow to lone our frendis and contrav fo moche, that for the confernacyon of them in tyme of nede we shall inbard owre lyuis. Halery also tellyth, libro. b. cap. bii.: That whan Codrus, kynge of Athenys, was mouid by his enymys to batell, he had an answer of Apollyne, that his offe shulde have bistorye of he wolde luffre him felf to be flanne of his enpuipes. The whiche answer whan his envnives knewe, they comaundid that no man fhulde towche the kynge. Then he chaungid his clothinge twent agaph his enympes, and mette with a knyght and finote hym with his wepyne, and he fell uppon hym and kyllyd him. And whan the hodye of the kynge was feyn dede, and knowen the envinves fled and left all theye goodes behynde them, remembringe that it was before fayde that they shuld be destropde.



• Of a fither and a lytyll fith.

Dialogo rlviii.

FISHER as he fished he cawght a lytell fish, whan he wolde have kylled him he spake and sayde: D gentyll Fisher, have mercye bypon me, for ys thou kyl me, thou shalt have but lytel auauntage of me. But, & if thou wilt suffre me to go fre and delyver me from this

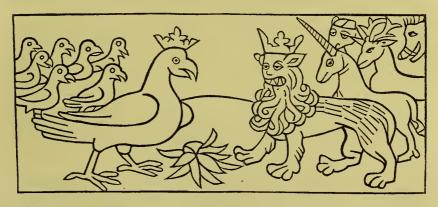
vaunger & captivite, I promife to God and to the, that I shall cawfe the to have greate wynnynge, for I shall retourne but the daylye withe greate multitude of sishes, and I shall lede them in to thy nettis. To whom the fisher says: How shall I nowe knowe the emonge so many sishes. Then sayd the fish: Cut of a lytell of my tayle that thou mays know me emong al othir. The fisher gave credence to his woordis, and cut of his tayle & let him go. This lytel fish was ever uncurreys, for contrary to his promyse he lettyd the fisher as oftyn as he shuld sish, and withdrewe the sishes from him and sayd: faders, and worshipfull senyours, be ye ware of that deceyvar for he deceyved me, and cut of my tayle; and so shall he serve you if ye he not ware, and yf ye heleve not me, beleve his workis that apere upon me. And thus saynge, the

Filsh shewyd them his tayle that was cut. Wherfor the filshes abhorryd the Filsher, and fled from him in al possible halte. The Filsher vsid no more tylshinge, wherfore he leuyd in great powerte. Of fortune it happid to that a longe while aftir the Filsher tawght agayne the lame Filsh emonge othir. And whan he knew him he kyllyd him cruelly, and tayde:

The that bath a good turn, and is vncurteys agayn, It is versy rightfull that he be therfore Cayne.

TRULLE many be foo bukende that they evermore velde evell for good. To whom it is farde, Prou. rbii: He that reloith badnelle for godenelle, malpre & curadnelle thal never departe from the hows of him. For that is a greate bukyndnedle, and an bu: worthy rewards of goods dedys. Wherof spekyth Barnards, & faith: Unkyndnelle is enympe to the lowle, destructyon of good dedrs. Angratitude is enemy of the foule, a brinning wind drying the wel of al prete, the dew of al mercy, the floodes of all grace. Againe, bukunde men mave be reported the example of the pouer townylihman that dayly went to the woode with his affe, which also founde a dragone oppressed bndir a tre, and he delywered him frome that perell. And aftirwarde the dragon wolde have ete the affe, faynge: All the grettest services be often tymes loste. But this villane had counsell of the fore, which brought the dragon agaphe there he was first, and faupd bothe the man and the affe. Also ther is anothic example of Gerarde Tenera, which was in maner of a foole, and had nothinge in substaunce of goodes. But he had a fonne, and whan he fawe mothe people goginge to the emperowce, berynge hym greate gyftes, he fayde withe yn him felf: I thall allow goo to the emperowre and prefent hom with giftes. suche as shall please him. And the first that he fownde was a beafte callyd Centaurus. The which beafte in the nether parties is an horse, and in the overpartyes it is lyke a man, and he is swyfte in rynnynge as an horse. And than he toke a bere and rode bypon him, and gave them both to the emperowre as of the parte and londe of his lorde and fader. To whom the emperour Cent great giftes agapne, and made him pallingly riche. And after this immediatly this yong man, the conne of this Gerarde, faynyd him felf to be dede, and fent worde to his fader to proue what

moone he wolde make for him, and he prougd that his fader toke no care for hym; and therfore he fet the lesse pryce by his fader, and thought him very vnkynde. Wherfore sayth Gregory: He is not worthy to have gystys geuyn that reservith not thankynges for theke that hath bene geuyn. And saynt Augustyn saith: Tho thinges that God gave to them that were louynge, he toke fro them that were vnkynde.



• Of the Egle and all othir byrdes, and the Lyon and all othir beatis.

Dialogo plip.



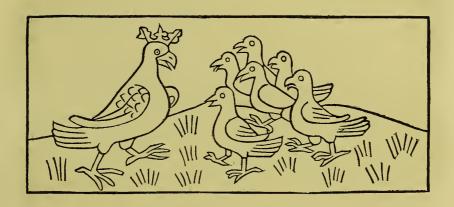
PDP a tyme the Egle was accompanyed and arenghthid withe al maner of byrdes, and toke ther Andingis pight ther fyldes and faugt agayn the Lyon, and al maner of healtis. And foo dayly encread the nombre of both partyes, and went arraye to batell, every kynde agayne othir. And whyle these batellys thus had con-

tinuyd, the fore callyd the Swalowe but o him and tayde: Powe is the tyme prefent, that we maye redeme owre felf dwte of captiuite and daunger. For we maye fee bengeaunce of owre princes that have dominacyon and rule ouir bs, let bs doo wyfely, and we may be polycye ordayne that they togiver thall fighte themself, and

enery of them hall de othir. And thus to doo the Swalowe con-Centro, and flewe stranght to the Egle, and magnified her greatlye and layde: Thou arte queene of all byrdes and emperelle, and if thow welt take hede to my counfell thowe thalt be princeste, and lady of all beatig. The Egle concentro, and prompfyd to kepe fecrete this matere. The Swalowe retourned against to the fore, and made fuch ordinaunce with her & withe othir, that the Egle thulde fighte withe the Lyon, and no mo, but oonly they twayne. And which of them that myght optagne, and be victoriows, shuld be prince and ruler both of hyrdes and healtis. And whan they were Arrupage in ther batell, the Egle spake and sayde: D noblecte Leonyne, yf thow take hede, we be discepupd be false consellowes. For they hope to be delywered of our dominacyon and lordshippe, and for that cawfe they meue and stere by to batell. But certeynly hit is bettyr that eche of by have dominacyon and rule ourr his own kynde, then that we thulde chamefully se energeh othic be ther frawdes and fotylteys. The Lyon beleuyd the faynges of the Egle, for he understoode veryly that it was trew, and so were they acordyd togider as frendis for eupre, and layde:

> Talycked seductours in dede they be, That false counsell gene sugil mote they the.

PRINCES therfore owe to be ware of luche, that they be not lyabily mound in them sale from sale lyghtlye mound in them felf for wordes nor talys, though they be subtellye tolde, for ther is many a false decequer. And Seneca faith: Be thow mouid at the dede doynge, and not at the herynge of the woorde. Euerpe creature owith to kepe hymself wifely, and to beware before that he be not discepupd of false counfellowres, as it is wrytten & commawndyd, Prouerhi. rxvii. from a badde councelloure kepe well thi cowle. A prince owith to have understandings of parellys rounds aboute him. And especyally of feduceyon and discevuying of flaterers. There be many flaterers, lyke buto marmaydes, which discepue many by ther swete boyces, of whom it behouith especyallye to beware, and to biderstonde ther deceptefulnelle. Wherfore a philosofre, callyd Sensippus, kynsman of Plato, Capde buto one that flaterde him: Thowe flaterer. be thowe styll, for thow profitiste not, for I knowe then adulaeyon in the best wife, and therfore thowe canste not begile me.



• Df the Egle that cyted almaner of byrdes. Dialogo 1.

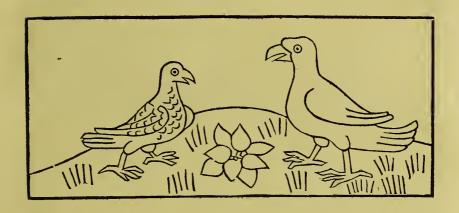


he Egle cyted all maner of hyrdes and wilde fowles to chapitle. And whyle they were togicer and correctly offencis, fodeynlye ther came honters and hyrdetakers and firetchid owte ther nettis, and ordeynyd ther fnarys to kache of the hyrds. The Egle beholdinge this, and knowinge the great perell, by her cryers cawad opynlye to be cried that all wild fowles and hyrdes thulde folowe the hanere of the Egle, and

that they shulde wayte uppon her and slye togider yf they desyred to escape, and he owte of daunger. And so they that were ohed dyent and slewe forth with the Egle escapid and were owte of parell. But there were some that were glotonows finohedyent, and they loked on the mete and county to have theref. And soo they slewe into the nettys, where they were faste masshyd and snaryd, and then they cryed wretchidlye and sayde:

¶ he that mekelye will not obaye, Shall perilib wychydlye, it is no naye. THERFORE the vice of inobedyence is to be eschewyd. For inobedvence cawsith deth and curle in this present lyfe, and perpetuall papne in tyme compage. Wherefore it was layde buto Adam, Ben. iii: foralmoche as thow halt eten of the tre of the whiche I commaunded the not to ete, curlyd be the erthe in thy worke, and it thall aermin and here buto the thornus and brerus. It was also sayde buto kynge Sawle, as it is wrytten primo, rb: For becawfe that thow half cast awaye the woorde of God, and not bene obedyent to his comaundment, he hath cast the away that thow thalt no longer be a kynge. Wherfore also Barnarde faith: The byce of inobedience is beray greate, for Aungell loke heuyne, Adam paradyce, Saule his kyndome, Salomon the loue of Godde, and all for inobedience. And Halery faith in his fecounde boke, puttyinge an example howe fadirs before tyme punylihed ther children for not kepinge knyghtly discipline: Aurelius cawsed his sonne to be punyihed amonge fotemen, for he kept not his commaundement, which correction in tho dayes was of the grettest humpliacion that cowde be. It is also redde in cronicis Romanorum, that whan Julius Cefar had passed the space of b, peris in subdupage of enymyes, though he had oftyntymes bene bidoriows, neuertheless the dewe honowre which he was wonde to have, was denyed hym at his cominge home, and he was not fuffirde to entyr the cyte, for somothe as he had tarved so longe after the space of iii peris which was prefirte buto hym.





• Of a byrde callyd Perodius, and of the Uyte. — Dialogo li.

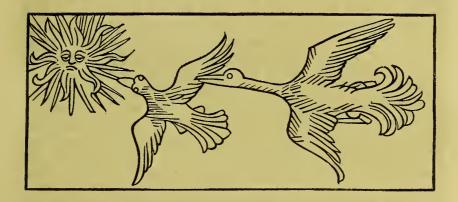
ERPINS is a byrde of all byrdes flying moke cruell and most rapaunte, and gretter than any byrde, the which subduyth and ouercomyth the egle, as sayth the glose upon this verse of the platter: Herodis domus, &c. This Herodius occupied the ayer, fleynge aboute, but the Kyre

began to whiltle after him, and fayde: Abyde a while, thow wycked caytif, for I hall make the ballyd, for thowe desprift dominacyon our all byrdes; but I hall, myselfe, auenge all byrdes upon the. This royal byrde, this Perodius, fleynge in the ayre, toke no cure of the lewde wordis of the Kyte. But he cowde not be styll, but began to reherse the woordes agayne. Wherfore this Perodius was greuyd and wold no lenger suffer hym, but swystely descended downe uppon the Kyte, and with his cleys pluckyd owte his guttis and kyllyd him, and sayde:

The that well fight and Argue with the Aronge Perilbith many tymes, & fekyth his beth amonge.

THERFORE we mape well considue that it is no smal parell to be unrasonably e wordefull again them that be myghty, or to bere them to moche, as it is wrotten, Eccleffa. biff: Strpue thow not with a mphty man, leste that thow fall into the hondes of him. Therof Trope tellyth a fable, that byon a tyme a Wolf drank of a rouer, and a Lambe also dranke of the same rouer lower, and in an othir place. And the Wolf lefte bp his bopce and trake to the Lambe, and farde: Thowe trowblyft my water. To whom the Lambe answerde and sayde: My lorde, I do no wrong to powe, nor trouble the water. The Molf Carde: Thretrit thowe me, wotplt not thow what I did to thi fadyr, not pitte bi. wekes patte. To whom the Lambe fpake and fapte: I have not leupd to longe. Then the Wolf cryed lowde & Capde: Savite thow foo, thow byllane. And fragght fel bppon him and denowed him. So do the myghty men of the worlde to them that be budir; for withoute occasion they denowe them and destroye them. Therfore it is often fande: Ther lakketh neuer occasion to a lorde, or to a man of areate power.





• Df the Crane that wolde flye to the sonne.

Dialogo lii.



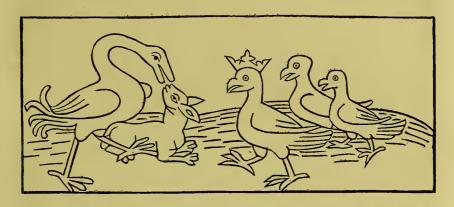
AN as fayre and as great as an egle, layde the prowde Crane, whan he fee the egle flee to the fonne, for to beholde the brightnes of it: wherfore I wyl flye uppe to the fonne and beholde it withowt irreverberacyon of myn ien, as doth the egle, and africwarde I shall be magnified as she is. And whan she had exalted herfelf to the sterrye she began to ware wery, a was passed her strength, and rit

the came not to the fonne. Por alfoo for pryde the wolde not decteende, but excedynge her power the labowers uppewarde. Wherefore the was gretely groupd and not hable to give herfelf, nor to the to the fonne, and therfore the fell without remedy and lande:

Taho that agayne might bewarde will tende Agayne his owne will that downwarde vescende,

Ip lykewise manyon that be full of elacyon and pryde, couepte and delire to be aboue all othir. And foralmoche as prode ener hath a fall agapne ther will, they thall be humiliate. For he that well exalte himfelf shall be made lowe, Luc. riiii. Wherfore Bernarde layth: De that exaltith himfelf as moche as he maye, hall be subdued as moche as God map. And sagnt Augusten saith: If thow extoll and lyfte by thy felf, God thall throwe the downe. If thou make thi felfe. God shall exalte the. For it is the fentence of God hymfelf, which cannot be made more nor leffe: He that exaltith himself hall be lowed. And also Leo the pope rehersith: Bredryn, faith he, pe mape le a great myracle. God is moofte ercellent and highe. If thow lyft by thy felf, he fleyth fro the. If thow meke thy felt, he descendith and comith downe to the. Drofing tellith in his fyfte boke, that Calery, the eyaht emperows aftir Pero, for his pride and infidelite, he replid perfecuepon in the fernauntes of Cryste, through all the worlde, couetynge in his corrunte munde to destroye the fauth of Truste, & to trede it underfote. Wherfore he commaunded to de al them that named that most alog ryows name of Crofte. And therfore whan he thulde fight with Sapore, kyng of Perce, he was overcome and taken with all his hoffe, and God delpuered him in to the hondes of Savore for his greate pryde, and he was feruaunte bnder him as longe as he leupd. And as oftyn as the faid Sapor lepte on his horfe, he trade first on the backe of this Malery as he laye prostrate before him, and then he toke his horse and rode forth.





Of a byrde callyd Sterla that toke an Hare. Dialogo liii.

hERE is a hyrde callyd Sterla, and is lyke a crane, and the hath a great byll and a perylows. This byrde toke an Hare with her hyll. Butte thowgh the were hongrye, the wolde not ete this praye that the had takyn her felf, but sayde thus within her owne mynde: I wyll thewe to othir dyuerse, so worthyly that I have spedde, and so excellent a game that I have takyn that I maye be magnifyed of them that that se

it. And whan the had brought it to the mustre of hyrdes, the grettest byrdes and strengeste couetid to have it, and toke it awaye and lefte no parte to her that had cawght it. Therfore Sterla contynuyd styll hungrye, with greate payne and heuynesse, and sayde in this wyse:

[¶] he that well boosse and shewe that he hath, Shall have noon avantage but somtyme great scath.

many on that be varinglorious well thew ther goodis to othir folkes to be the more collawdid & worthippete. But Bregory faith: He despreth to be robbyd that opynlye berith his tresowre in the wave. Ther be also many othir that couepte to thewe all ther goode workys to every person about them, to the intente that they bulde be known. To whom faynt Augustyn spekyth and saith: Hyde thy good workys as moch as thou mays: and of thou mave not hode them all, let within the be a woll to hyde it if thou cowdest. And Gregory fayth: A good worke mote to be doone opynlye, that the good intent therof may be hid fecretly. Also it is wryttyn: He is opprealed with the beatle that he hath flavne him felf, that rejoycith openlye of the goode dedis that he hath doone. Tope tellyth in his fablys, that byon a tyme the wolf caught a kydde that was tendre and fatte. The kydde spake to the wolfe & layde: Be mery and love with greate love, that thowe halfe to goode a kydde in thy kepinge. But or eurr thou ete me. I prave the to lynge a mery fong, and I shall dawnce whyle thou lyngelt. And forthwith the wolfe sange plesawntlye, and the kydde lept about and dancyd lustelye. And soo by that nople all the doggis that were nighe came togider and made a greate allawt uppon the Molfe, and folowid hym, and compellyd hom to leve the kodde behonde him. And so the kodde fledde, and was faurd. This exemple mourth and counfellyth every man to occupie his goodes withowte booke and in fecrete wife.





• Of the Strucyon and the Sireurgyn.

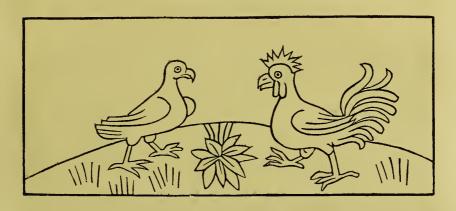
Dialogo liiii.

TRUCYD is a greate byrde and a Aronge, clarge: lye fedyrde and wyngid. And neverthelesse the maye not slye high for wekenesse of her wynges. Ther was somtyme a Strucyon sufficyently faire and beawtifull, the which had wynges very stronge and comlye, but in the same wynges ther were

two fedirs contraryoully kindings and lettyngs her flight. Where of the oftyn tymes was not merye, and for to have remedy, the went to a Sireurgyn and layde: I am lufficiently worthipfull and goodely, but I have two fedirs retourned bacwarde, I well that thou limite them of, for they become me nought. This Sireurgyn limite of theke two fedyrs, and anounted the wynges with luche an ountment that all the other feddyrs fell away. Wherfore the was impotent, and myght never the aftir. This Strucyo was love, and made greate mournings and wepte tell the dyed for lovowe, and layde:

As Godde hath ordeynyd bs in euery pointe, Let bs continewe and not owre felf disiognte.

Come personys that be curyows and bayne, thoughe they be made of ther Waker lufficientlye and wele, they referre not to him dewe honowre & thankpngis therfor; but rather if they have any faute or spotte in ther bodye, they stody and deugle how thei maye amende it. Pot takynge luche cure of the spottys of ther fowlys, howe they hulde hele them. But as faynte Augustyn faith: The spowle that is invisible desirith not the owtwarde beawte of the bodye, but the inwarde beawte of the lowle. Ther: fore it is wryttyn, Prouerb, rrri: Grace is decepuable, and beaute is but bayne, that is to lave worldely grace and beawte. Of suche beawte faynt Augustyn faith: Beholde al thing about man, and it is beawtefull and farre, excepte man hom felf, which is beray fowle. Wherof it is tolde that ther was cometyme a kynge that made a greate felte to his lordes and effatis, and ther was no cornar lefte in the hows, but it was conered with purple and withe othir precyows clothis. And ther was a philosofre prefent. And whan he wolde have spette, and fownde no place bare, he spette in the kynais face. And whan the kynges feruauntis wolde have ledde hym to hanginge for that same dede, the kynge wolde not fuffre them, but askyd of the philosofre why he did soo. And he fande: I fame every place full of golde and coluer, of purple also and precyows stonys, and therfore I spet in to the kynges face. which is replete withe fielth and fatnelle, for me thought I same not a more buclene place. And whan the kynge harde this faynge of the philosofre, he was greatly compuncte and humiliate in him celf. For they that araye them celf with golde and othir orna: mentis be sone rewyd of ther beawte, if they lacke ther garna: mentis, as I sope the with in his fablis: That a crowe that was blacke and becomely bppon a tyme went to a weddynge, but or eurr the entyrde the brydehows, the toke of every byrde a feddyr. and made her felf gay, and the was beray favre not be kynde, but be crafte. And whan the thulde goo in to the hows where the weddynge was holde, all othir byrds meruaplyd of the beawte of the crowe. And at the laste all the byrdes came to her of whom the had Rolyn the fedyrs, and every byrde toke his owne fedir fro the crowe, and foo the remarned blacke, and fowle as the was wonde to doo. It happid also at Pareys, in a generall procession, that an ape pluckyd from a ladys hede a browdering of other folkys heris, which the bare before all the people. And the aperid fowle, and without herys, lyke the crowe whan other byrdes fedires were goon, and this fortunyd be rightfull iugement of God.



• Of the Faulcon and the Cocke.

Dialogo lv.

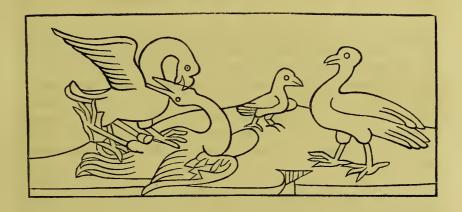
KPYCHTE ther was comtyme that hadde a royall faulcon withe the whiche he greatly resourced, whiche he bare daylye oppon his gloue, and norythed him delycyowlye. Appon a tyme this knyght let flye this hawke in to the eyre, couetynge to reclayme hym and to call him

agayne to his honde. And whan he had bene tro hym a whyle, the knyghte whillly that he hulde come agayne, but he wolde not descende in no wyse. A prowde Cocke was ther dwellynge, and seynge this, began to exalte him self and sayd: What do I that eurr hiderto have leuyd lyke a wretche, and seke my leuynge fowle, and with greate labowre, in the donge and in the myre. Am not I a fayre byrde, and as large as a Fawlcon. Certaynly I hal sye bypon the glove, and be fed with the delycyows mete of my lorde.

And when he was flowen upon the glove the knyght was glad, for he was thoughtfull for his Faulcon, and caught the Tocke and kyllyd him lyghtlye, add thewyd a legge of him to the Faulcon, & callyd him therwith to his honde. The Faulcon teynge to delicate fleth, and delyringe to have it, descended ioyfully to it and sayde,

It is no wyldom elevacyon to make,
for him that is wele, but kepe the same Cate.

TRULY every man huld to do, that is to tage to continewe in his deare, a not to lyft by his ien ther to that is not conue: ngent to his fate. Wherfor it is wrytten, Eccle, iii: Droepne thou maner to thy wyldom, leke thou not tho thinges that palle thi degre, nor ferche thou not thinges that excede thy Arength ferre. And Seneca Caith: Seke that, that thow maplt fynde; lerne that, that thou may k can. I sope tellyth that a worthy man had a lytell whelpe, and a sportefull, and also he had an alle. The alle he Cent to myl that he hulde bere corn, and do othir greate workes, the lytel whelpe playde at home with his mastic, and comtyme hys maftir fedde him of his owne dilib. The affe lepnge that he la: bowrid to fore, and was wery daylye, and that the whelpe was fostirde with good mete, and with greate cheristings, he carde to him felf: This whelpe doth no thinge, but tredith bppon mp maltic with his fete, and lyckyth him with his tong, & he is gretly belouid, wherfor I wil affap, & if I can do to as he doth. And to this afte came in todepuly before his maltir, and lyft bppe bothe his forfete and fette them bopon his maltirs thulders, and fange in his bucowth and straunge manere. The lorde was greatly aferde of him and cried owt, and his feruauntis came anone with clubbys and flaups, and all to bete the fely affe. And then he remem: brid him, & layde: It had be bettyr for me to have lefte my sporte, & to have bene ftell than to do as I did, for I have wonne nothinge therby fauf greate Arokys. Wherfore we be tawght by this exam: ple that a man owith neurr to attempte to do that thinge, which he cannot perfourme of berap kynde. As an autowre faith: Po man affape to do, that kyndely mape not be doon, for a foole displeasith when he thinkyth to pleafe.



• Of a byrde callyd an Adur whiche fent for an othir byrde callyd Caridrius.

Dialogo lvi.

P the agre the crane was pursewyd of a byrde that is callyd Alur, and at the lake Alur ougrthrewe him. But neverthelecte this crane with his longe byll smote this Alur, and gave hym a dedly wounde. Alur, this birde, felynge hym felf sore wounded, sent forth mellengers and grete gystes but a byrde callyd Caridrius, sayng: D thou

leche, and helper both of fowles and bodyes, come to me and hele my woundes, and I hall rewarde the to thy pleasure. This Tavidrius, as saith Papie, is a byrde al whyte, of the which bowellys make fore eyne to be hole, and the propirte of this birde is that if a man hall leue he wyll drawe nere to him; and if he hall dye, he wil flye from him. Altherfore he knewe well that this Astur thuld

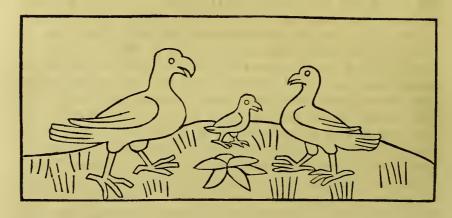
dye breuelye, and for that cawfe he wolde not goo to hym, but sayde in this wife:

M Df them that Chall perish I wil take no cure; But of luch as shal helth have, & that is most sure.

MANY on suche is nowe a dayes, if they were well sowght. For they be frendis in tyme of prosperite and gladnesse, and then they byfite ther frendig; but in tyme of trouble and myferpe thay wyl not see them. And therfore sayth Seneca: It is full harde to proue frendes in prosperite, and it is beray ely to proue them in advertite. And also it is written, Eccles. rrrbi: Ther is a frende I name conlye. And Indore faith: Frendis ther be but fewe that be frendlye to the laste ende. Ther was somtyme a man that asked of his sonne of he had any feethfull frende to truste to. And he answerde and sayd that he had isi. especyall frendes. Then layde his fader, a broder and a frende is proupd in tribulacyon: go therfore and proue them. And foo forth he went and toke an hogge and smote of his hede and his fete, and put hym in a facke, and fent it to every of them thre and fayde: Here is a man which I baue flagne by mysfortune. I defire yowe to bery hym secretly, that I be not take with the fawte. But noon of all them thre wolde recepue hit. And for this cawfe his fader counsellyd him to allaye his frendes. And also he tolde him a nothir example of two louers that were felowys. Of which the oon granted the othir a wyfe, which he had feruently louyd. And im: mediative he that had grauntyd this graunte went ourr the fee to byfite his frendes, and lofte all his gooddes in the fee. And whan he was retourned agains he durft not for shame shewe him felf. nor goo to his felowe, but fell in desperacyon. And as it fortunyd that same tyme, ther was a man slavne. And whan his bodye was fownde, ther was great inguplicion made for him that flewe the man. And foo this man that was desperate confested that he had Namme the man, which he never did; but for be cawfe that he wold fanne have dred for thought and confuspon. And whan his felowe knewe hom be a fertagne token, he fand that he had kyllyd the man to delpuer his feloowe fro deth. At laste he that was the very homp: code, sevinge all this disclosed hom self and shewid that he verylye

did the dede, and that the other twayn were nothinge gyltpe. Ua: lery tellyth alfo, libro quarto capite feptimo: Of arete loue and kyndenesse that was betwene two frendys. And of them cone was called Damon, and the othic was named Phitia. And whan the tyraunt Dyonife wolde haue destroyde oon of them, he afkyd ly= cence that he might goo home to his owne hows and dispose his goodes, and the othic bidertoke boyon jubardye of lyke that he thulde come agaphe at a daye allygned. And whan the daye drewe nere, and he was not herde of, every man blampd the other and land that he was to halfpe for to be his suretye; but he sayde playnly he dowbtyd not the constaunce and stablenesse of his frende. And so in the same howre that was astronyd hom he came, and faying not. Wherof the tyraunt meruaping greatine, and of the fure myndes of them, and of the farthfull frendeshippe, and forgave his malyce and remytted the payne, and prayde them to recepue hym in to the thrid degre of love and good frendshippe. If oon man well doo so moche for an othir that is but mortall, what owith he to do for God that is immortall, whiche fuffirde hym felf to dre for the love of man. As hit is wryttyn, Ecclefiafti. rir.: Forgete thou not the grace of thy curytye and helper, for he gaue his lyfe for love of the ecetera.





T Of tway Hawkes and a Quayle.

Dialogo lvii.

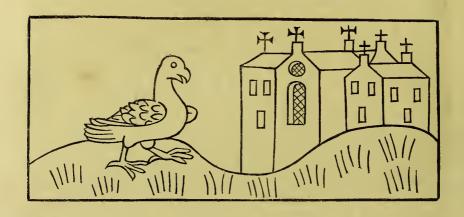
P hawke called Dimerillus, and a Goshawke, were confederate togider to goo an hawkinge; and what game that ever they toke, it shulde be deuydid betwene. It fortunyd bepon a tyme, that they twayn togider toke a Duayle, beynge from her neste. A Duayle is a herd that hath

her name of Qualis, or ellys of the noyle that the makyth, for the cryeth, quaquera, quaquera. And whan these tway Haukes had this Quale, they sayde to her: These the, whethir the is lever that we thall ete the alone, or ellys yf thow wylte lede us to thi neste, that we thall ete the and thy children togider. To whom the Quayle said: Angwysth and trowble is to me on every syde, what is best I wote not. But lesse hurte me thinkith for me to dye, and to fall in to yowre hondes, my felt alone, then for to be kyllyd my self and all my children with me. And so they caught her, but or earr they kylled her the spake and sayde:

M Leste burte it is to bym that may none otherwise chese, Hym self alone to suffre, then many moo to lese.

IR lykewise by example of the Quayle we owe to doo, whan we may not escape from perell. Ever lette by chese that the whiche thall lette hurte, aftir countell of the wifeman, that farth: Df tway harmys, the lette is to be fustirde. We be bownde to chefe rather for to dye, for a comune profite, then for to lyue for a tyngler augyle, as taynte Augustin wryteth, de Ciuitate Dei libro primo. Where he thewith, that whan Warcus Regulus was take and impresoned of them of Cartage, and the Romannes had manye of them of Cartage in pryson, which were yougmen and lustre. The forsarde Regulus was sent home to Rome for an exchaunge; but or eupr he departed fro the Cartagenensis, he was Eworn that if the Romannes wolde not deliver the pryloners of Cartage he Gulde come agapne. And whan he came to Rome, he counseplyd the Romannes not to be greable to theyr petycyon, for almoch as he was an olde man, and be lykelyhode thulde lyue but a whyle. And ther prysoners were your men, and likely to doo greate myscheef to the Romannes in tyme compage. And they prayde hym to go no more to Cartage, but to abyde Ayll with them at Rome. But in no wyle he wolde not be greable, but forth he went to Cartage. And whan he came thedir, he was cruelly put to deth: it had bene profitable to hym to have bydde fixll at Rome, but for his oth it had not bene honeste. And for the profet of the Romannes it had not bene vapleable nor profitable.





The a byrde callyd Carflanchus that wold go to Relygyon.

Dialogo lviii.

ARFLARCHUS is a byrde lyke to a fawlcon, fronge and myghtye. This byrde in his yowth was disposed to go to Relygyon, and to lyue in perfecceon. But for drede of tharpenesse of the rule, he differde it and sayde: I trowe verylye, and I beleue, that I may not faste: nor ryse to matrynes: nor kepe

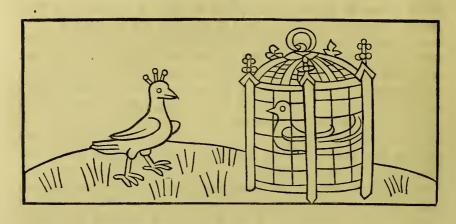
chastyte: nor forsake myn owne wyll. And for this cawse that he wolde begyn no goode dede for drede of penaunce, he came neuir to the myddes, but rather endid his lyfe full lewdely, saynge in this wyse:

¶ the that for drede no vertewe wyll ble Shall perylike dowghtlelle, & grace him refule.

many one coueyte and delyre to flye to the grace of God; but they fere to lacke the pleasure of the worlde. For certaynly the loue of Tryste prouokyth & steryth them to bertewe; but

couetyle and worldlye affeccyon drawith them againe. And of fuche many be wonde often tymes to fave: I wolde ferue God aladly. I wolde aladlye as in to Relyaion: but I drede I wuld not be able to maynteyne the tharpenedle therof. Such folkys take noon hede to the faynge of the Apostle, ad Philip. iii: I may do all thinge in him that comfortithe me, that is to fave in Cryste, And Barnarde farth: God is to them that truffe in him, richeffe in powertye, tolace in fadnelle, joye in ambyeyon, worthippe in contempte, a hadowe in diffence, from hete and from rayne. A teller of fablys faith that on a tyme, the fawcon toke a kyte, and threwe hom undir his fete, and withe one of his fete smote him and farde: Thow art buhangre, for thow art as areate as I, and as stronge: & why defendist not thou thyself fro me that trede on the, and wyll ryppe owte thy bowellys. The kyte answerde & farde: Thow farst foth. I am gretter and strenger then thow, and I have a perplous bylle, and my fete be Arenger then thyne, but my harte lackyth. And foo it farithe be manyon, that may doo many good thinges, but the harte faylith, and fedfalle mynde is a wave. There was oon fell in to a water and cowde not twom, wherfore he cryed owte: Saynt George helpe me. Saynt George came to hym and layde: Thowe flowfull man, helpe thy felf. moue thy hondes and thi feete, and thou Malt be fauyd. For he that well helpe himself, is holpen of God. So mulde he doo that is fallyn into lynne. For he mulde not aske forgenenelle of God oonly with his mowth, but labowre and doo his better diligence to rple owte of fonne. Saont Auguston telloth in Enistle to Jerome: That whan a certagne persone uppon a tyme was fall in to a pytte, and an othir came bye, & alkyd howe he fell inne, he layde: I prave the inquire not howe I fell inne, but allaye rather be what meaning thow canst helpe to gete me owte.





Df the Lapwynge and the Popyniave. Dialogo lip.

MPA is a byrde, as laith Judore rii. Ethi: mol. And in Englyth it is callyd a Lap-wynge. Grekys call her Upupa, for cause that the oftyn beholdith & considerith the fylthye donge of man, and the is fed with Ainking donge, and the is an vnclene byrde. She hath thre cressis of feddirs Aondinge on her

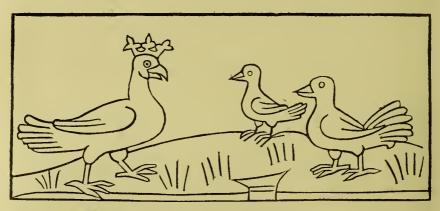
heede, and the bydeth moch in pittis and ther as in donge and kylth. With the bloode of the which byrde if a man anoynte hym celf, when he goyth to sleape, he that se fendes about to destroye him. The byrde for cawse that the is fayre and pleasauntely crestyd and fedryd with dyners colowres, the began to lyst up her self heholdinge the Popyniage dwellyng with the kynge in a cage of golde, the which was fedde clenlye of the kynges mete, and thus the sayde: I am as pleasaunte as a Popyniage. Penyrthelesse sekemy lynynge with greate laboure. This Popyniage dwellyth worthipfullye and he labourith not, nor swetith, and he is seruyd to his pleasure. Wherfor I purpose to go to the kynge and to prosee hym my seruyse, and to synge in a cage as doth the Popyniage,

and to fare well, yf I maye, and to make mery with the kynge. And foo the flewe to the kynge. And whan he had her, he putte her in to a cage, and kepte her there. And whan the had hene there a whyle, the toke great thought and was very fory that the was in captivite and daunger that som tyme was fre and at lybertye. And therfore for thowght and heuynesse, the leuyd but a whyle, and sayde, or the departyd fro the worlde:

To fredom and lybertye comparison to make, There is noon trivlye, all other things to take.

many on speke of relygyows men and saye: These bredryn be wele postestyd. They be wele fedde. They synge and lyue withowte greate labowr; but whan they well proue it, and he included in a monastery and be budic rule and budge the power of ther foueragne, they repente that they have lofte ther lybertye. As a philosofre farth: Libertye is not gladlye solde of this worlde for all the golde. Malery tellyth, lib. bi.: That Lenonydes, the noble duke of Spartanes, with CCC. men faught agapne Berrem, kynge of Berce. And with a comfortable there he exhorted his men to fight, and layde: My trewe leruauntis and lowdyowes, dyne and make pow ftronge, as thoughe pe that never ete more. And they did foo, and were nothinge aferde of his faynge. And whan ther was no hope to escape, he hartyd them soo that they were gladde to fuffre deth, rather then to lefe ther lybertye, and to be feruauntis bnto the Perces. Also Drofius telleth, libro bi .: That Demetrius, kynge of Ponte and Armenye, when his owne sone belegid hym, and wolde not cele, he was forve therfore and came down to the lower partys of his hows, and gave benyme to drinke to all hys wifis, his dowahters, and his concubrnes, and he him felf dranke of the same for thought and desperacyon, & for all that whan he cawe that he cowde not dre lyghtlye, he offid him felf to be flapne to oon of his enymps that entirde be a wall, rather then he wolde be subdued to his enemyes, and lese his lyberte and free wyll. Also Droffus tellyth that some men were belegid by the Romannys, and he Styppon of Affrike, and confedered wele that and if ther were take, they might not relifte the Romannes. For cawfe the lapde Romannes thuld not rejoyce of ther goodes, they made faste the gates of ther cite, and bryungd them felf, ther cite, and

all ther goodes, rather then they wolde yelde them felf, to theyr enymyes. It is red also in Ecclefiasticall historie that in the tyme of Abrahe, a kynge of Babylon, callid Belus, entirde in a parte of Syrye, and dyed breuely aftir. But his wife, that was callyd Semyramys, was ambycyows to be queene, and to the entent that the myght regne she weddid her owne sonne, that was namyd Pynus. The which aftyrwarde toke also Syrye, and made a greate cytye of thre dayes iourney, to goo or to ryde, and aftyr his name that was Pynys, he callyd the cyte Pynyue. And he had a chylde hy his owne modyr. And the name of him was Babylio, and he enlargyd the cite of Babylon.



De the Penne and the Culuyr. Dialogo lr.

Phenne and a Culupr made ther neftys togister, and dwellyd both in on hows. But oftynstymes they were at greate stryfe, for cawfe that oon fange tomoche, and the othir cryed tomoche. The Henne many tymes sawe the Culuirs childeren hangid, The made merye and sange, where

fore the Culuyr was fore groupd, and fayde to the Henne: Thowe Henne, thowe mowenist not with me, when thow feyst my children destroyed. The Henne answerde and fayde: Thou wilt not synge

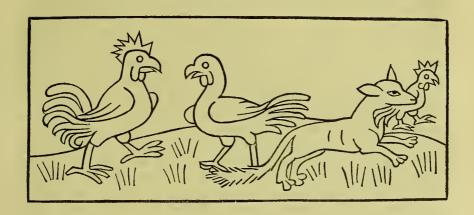
with me, when I bringe forth an egge oute of my bowellys, and am delyweryd from greate parell. And thus they fell at grete bazyaunce, and spake bukynde woordis ethe to other. And at the last they togider went to the Egle and sayde: Gyue sugement betwene bs, D rightfull queene, we beserbe the, if it be convenyent for bs twayne to dwell togider or not. The Egle gave sentence in opyn audyence, and sayde:

¶ Let them that be gladde have their divellynge alone,
And they that be ladde togider make ther mone.

It is not convenient for them that be merge and iocounde to walke with them that be in heupneste. Por for suche as be fad and forpe to dwel with them that be joyfull and merye. But as the Apostle faith, ad Romano, xii.: Jove pe withe men iop: inge, and wepe ye with men wepynge. But noot this well, that great gladnesse somtyme maye cawfe sodayne deth. For therwith the harte warith greate, and the naturall hete goith to the exteryor partis, and then the harte farlyth, and deth entryth. Wherof Halery tellyth, that on a tyme ther was tydynais browaht to a woman, that her conne was dede, whan he was abcente, and it was not to, but it sprange of errowre of some symple persone. Reverthelesse the beleupd hit, and mourned and made greate heup: nesse. And as the fate werping and forowing, fodepuly in came her fonne, and whan the fawe hym the ranne to him and kyste him, and todepulve fel doun dede. Triffice and heupnes flepth not to foone. For in heavynesse the naturall hete is drawpn firste to the inwarde partyes, and suche steringe of the hete geupthe nour; rifthinge in the membris, & fo cawfith confumption in them, and to by processe of time followithe etica, as it is wrytten, Prouerbio, rh.: An heur spirite drieth by the hongs. Wherfore it may be proupd that worldlye iope is lyke pure wyne, which some turnith, and foo doth it; but if it be moderate with holfome fadnedle, as it is wrotten, Ecclefiast, bii.: Bettyr it is to goo to an hows of wepinge and fadnesse, then to an hows of festis and myrth. Tully tellythe that whan any confull of Rome had bene at batell and wonne the victory, and was come home, he shulde have three dyuerte worthives doone to him. First, all the people shuld come

agayne him with greate gladnelle. The fecownde, all the pryfon: ers that he had taken shulde folow his chare with ther hondes faste manaclyd. The thryd was, that the same victowr was induce with the cotearmure of Jouis and late in a chare, and was conveyd withe iiii. white fledys unto the capitoly. And for that he shulde not to mothe exalte him felf, aboue him felf, they mytygate this honowre in the threfolde wife. For first, a man of feruple condievon thuld at with him in the chare, that hope thulde be geupn to every person to come to suche worthippe, if his manhode deserved it. The lecounde, that same lecuaunte lyttinge with him bulde bobbe him and cape to him: Knowe thi felf. The thepd, it was laufull to every man that came daye to bringe agayn him all the rebukes that they wold. Therfor pf papnymes and hethen men thus wifely cowde myrte ther bayne gladnelle, moche more we that be Crysten men owe to represe such banyteps. For as faint Gregory faith: Perpetual lamentacyon and heuyneste folowe the iopes of the worlde, to luche as love them in especyall. And faint Augustyn layth: The gladnes of the worlde ys banyte. With longe abydynge it is trullyd to come; and whan it is come, it may not longe endure.





• Of the Cocke and the Chapon.

Dialogo lpi.

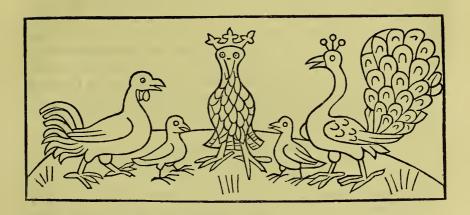
P a courtelage the Tocke and the Tapon dwellyd togider. But the Tocke had dominacyon ouyr the hennys. The Tapon full mekely ete her mete amonge them. And as hit unfortunably happyd the Fore came and caught the Tocke and ete him, but he towchid not the combe of his hede, but kepte it hoole, and led it to the Tapon

and layde: D brodir Capon, thy felowe is departed from the worlde, and for the greate love that J owe but the, J have brought to the a goodly combe, which he have continually bepon his hede. Therfore descend & come down to me, and J thall crown the, and after that thou thalt he prince and regent of the hennys as he was. The Capon heringe this, and hopinge to have rule over the hennys, cam down from the rowse & went to the Fore. The Fore was gladde and serve, and caught the Capon lyghtly and kyllyd hym, and sayd:

To every worde no credence thow geve, Beware of falle men that the wolde myscheve.

of fuche owre Sauyowre commaundith by to beware, fayinge, Mat. vii.: Be re ware of suche as come to rowe in the clothinge of thepe, for they be inwardely lyke cruell wolkys. As Tope tellyth of a crowe that had a pece of flesh in his mowth, and stode bppon a tre. And whan the fore had espred him, the thought in her mynde: Dif I myght begile this crowe, and have the flesh that he holdith in his mowth, I mught be merye. And therfore the spake and sayde: Brodir crowe, behold what I save, Thy beawtye pallyth the beawtye of all byrdes, and thy Arength excedith the Arength of all othir hyrdes. But I am force that thow half no voyce, nor comynge to lynge. And eugn forthwith the crowe began to lynge, and the flesh fell owte of his mowth. Which the fore cawght and ete, and wente his wave. So oftyntymes it happith to a man whan be herythe him telf preptid and comendid. Wherfore it is wrytten, Jeremie. ix.: Euery man kepe him from his neybowre that is full of adulacyon. And put not to moche trufte in his owne brodge. And Caton layth: Beleue thowe not an othic man of thy felf, more then thy felf.





• Of the Fesawate and the Pecocke.

Dialogo lrii.

LECTYDA made the hyrdes in a dyuglyon, and they chole the Felaunte the Pecocke. And they twayn for the electyon fell at great wordes, and spente greate goodes. Therfore the hyrdes went togider to the Egle t sayde: We have made electyon; but thow, lyke a sure, apue confirmacyon that owre electis may

be comprobate. The Egle cyted the electis wyllynge to examyn the electyon. But the Felaunte which is a byrde that came firste owte of Greke, and his stelsh is veray swete to ete, magnysyed him felf greatly, saynge: D rightfull suge, as thow knowst wele, am veray delicate; sayre alsoo, and dynersly colowrid. My stelsh is redolent and swete, abone all othir. Wherfore the principalyte becomyth me beste. The Pecocke defended him selse to his veremost power, and sayde: Madame, and it please your grace, it is not so, as the Fesawnte hath sayd. For I my sels am sayrer than he, and gretter, and cressio. And alsoo my tale yeldith to me the sourcean worshippe. And with these wordes he leste up his tayle, and sprease it a broode, and reloycyd greatlye ther in. The Egle

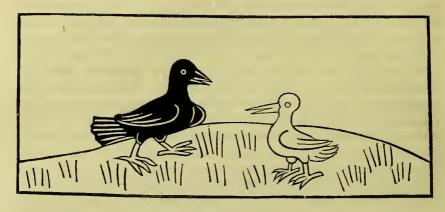
discretely consyderings all this, sayde first to the Pecocke: Thow Pecocke, thow hast greatly rebukyd thi self in lystrynge up of this tayle. For thowe hast shewyd us a payre of sowle sete. Therfore thow arts not worthy to be a ruler. At last the spake also to the Fesawnte, and sayde: Thow hast rinnynge ien, and thow art but weke, and thow canste not synge. And therfore for the impedimentis that thow hast, and othir caws lesult, I depresse the from worthippe. And so they both were put from promocyon, and contynuyd withowte worthyppe durynge both ther lyuys, and sayde:

The is not worthy grdinge to take,
That of ethe worde greate quarell will make.

THE vice regnith oftyntymes in them that be electe. For be questyoning of the electron many mennys fawtis be rekenyd bp. Wherfore they be diverse tymes rebuked and diffamyd. Wherfore it is not good to Arque for preeminence of worthings. For Gregory faith: Defire of prelacye is gendrid of prode, of the harte, and wholoeupr delpre foueraynte in erth thall fynde confu-Evon in heupn. This delire to have governaunce is perilowfe, and to be eschrwyd to owre powers. For as Gregory faith: The higher the ruler is in worthip, the more is he in perell. Wherfore princes in the old tyme wolde not luffre ther children to be preferryd withowt they myght profite, as tellyth Helmandus historiographus of Helio Adriano. Than whan he was from a fenatour create an emperowre, and the senate desirid hym to name his fonne that same tyme Augustum Cesarem. He answerde them and layde: Truly it owith to luffice, that I buwilfully regne when I have not deserved it. For pryncehode and rule longith not buto bloode, but buto goode merptes and goode grdinge. And oftentemes he is not profitable onto the reame, that is born a kynge. For withowte dowbte he cannot loue his frends, that de-Aroveth his children with importable charge. This is to lave to destroye his children, whan he promotyth them not for ther me= rytes. They owe to be norisibed and excercised in vertewe, and whan they have continued in them it shuld be proupd that they thulde goo before in vertewys, that thulde be first preferrid to worthip. And to they actually fulfyllyd that is commaundid, Eccles.

bil. Intende thow not to labowe to be a luge. But of thow maye be thy bertewe destroye synne and wyckednesse. Wherof it is wrytten in Policraticon, li. bi.: That Daaupan, when his children were worthy to be promoted to greate worthippe, he wolde not promote them, but if they myghte be theyre bertewe & Arength defende them fetf and othir also sufficientlye. Wherfore he commaunded that they bulde be excercyfed to runnynge, to lepynge, to Communge, to throw stonys with the honde, or withe a synge, and in suche other faculteys as longith to knyahthode or serupce. And his doughters he orderned to be clothiers: That, and if for: tune had dryuen them to the extrempte of vouertye, they shulde have theyr fustentacyon and leuynge, by reason of ther conynge, for of spynnynge and webynge, and of cloth makynge, thay had not oonely convinge but also daylye excercise. And it is commawndid, Eccle, bii.: If thow have men children, teche them, or cawfe them to be taughte. And it folowith in the same place: And if thow have dowghters, kepe the bodyes of them from corrupcyon and fpnne, &c.





• Df the Rauyn and a byrde callyd ficedula.

Dialogo lrii.

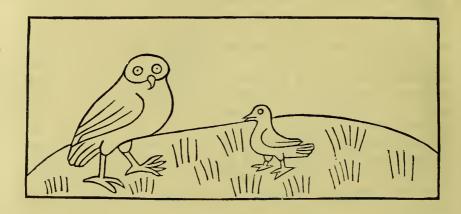
DRPIF in owr tongue is callyd a Rauyn, and it is a hyrde that leuyth unto the age of a M. yeris, as Papye wrytteth. This hyrde uppon a tyme labowrid fore, and made her nefte. Wherfor her feddyrs fell awaye, and the was lene, but notwithstonding the nourished her eggis & brought them forth. That

telf tyme Kicedula, which in Latern is also callyd Papafigo, went but her and rebukyd her greatlye, and wolde not suffre her be in peace. Cornix, for love of her egges, toke pacyentlye all thynge. But notwithstondinge her mynde was sore veryd, but she kepte it close with in her self. Aftyrwarde whan her children were brought forth this Cornix began to amende, and newlye repayryd her self. But the forsayde hyrde Kicedula came agayne and rehersyd contumelyows woordes, and began to despise her as she had doon before. Wherfore she was grewouslye mouyd, and in wyll to be awengid, and in that grete ire she caught this byrde and kyllyd it, and sayde:

Talho that wyll oftyn varye and make fraye, Sekith his owne deth in foth it is no naye.

THAP many on feyth another depretlyd or in disease he is glad to rebuke him, and to doo hom wronge. But whan thou feelt a man in myschefe, thou buldit not rebuke him. For the philosofre saith: To be rebukyd in wretchionede is more greuous than that wretchednesse, it is gret wrong not to be compassionable to them that he in trowble. Orinces and lordis in the olde tyme were vitefull and compationable to wretchis and to difealld folke in ther mylery. Wherof Clalery tellyth, lib. b.: That whan Telar loked bepon the hede of Pompey that was smytte of. he wepte fore, and let fall manye terps of greate piete. Also he tellyth there, that whan Warcus Warcellus had taken the Siracufanys, and was in a towre of that riche cyte, and whan he remembrid and inwardlye behelde the myfortune and afflyccyon of the came noble cyte, he cowde not restrayne him from weping. De tellyth also there of the buronnes of Pompey theward to the kyna of Armenye, which agapne the Romannes oftentymes had made areate warre. But that notwithstondings whan he was taken and ouircome, he wolde not luftre longe to knele before him, but comfortyd him with curteys woordes, and commandyd the crowne to he fet uppon his hede, that he himfelf had lapde awave, and restorid him buto his first degre and worthippe. And sayde it was as areate a dede to restore a kynge to his worthippe, as to subdue him a put him from his worthippe. And a lyke tale he tellith of a counfell that was named Pawle, which uppon a tyme when a kynge was taken, and thulde be brought before him, he went to mete him, and whan he wolde have knelyd for mercye, this noble counfull wolde not luffre him but toke him bppe, and fet him on his right fide, and cheryd him with greate comforte, and or= devnid him nexte to him felf in counsellys, and at his table. For althoughe that it be lawdable to have bistorye, and ouirthrowe envmyes, it is as areate honowr to be mercyfull to them that be in heupneste.





Df the Nightcrowe and the Larke.

Dialogo lxiiii.

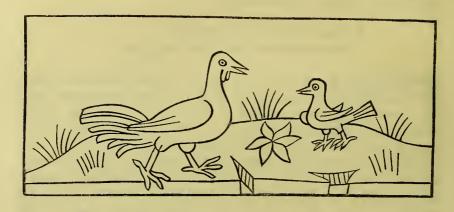
ICTICORAX is a Proficcione in Englyshe, & it is derrupd of Pictos, that is nyghte, and Corax, which is a Crowe, as who farth a Arghtcrowe, for the flyeth in the nyghte. Or for that the wakyth all the nyghte. Jadore Ethimol. xii. Piaicorax, the is Poatua, the Dwl that lougth The Larke went to this byrde and fayde: Bolle dere fultre, hartely I praye the to be with me to morowe, for a louer of myn desprithe to see me in the cleve daye lyght. And if we twayne be togider, I hall seme the favrer. The Rightcrowe prompted to fulfyll her delire, for the was athamyd to cave nave in such a small matere. And whan the day aperro, and Phebus shoone plesaunt: lye and clere, the Larke loked for her to fulfyll her promys. But the came not. For the durck not be theward in the bright sonne, and also the myghte nothinge see in the daye light. Wherfore the Larke was force and gretly trowblyd, and abhorred her, and pur: fund her ever aftir and buto this daye. And therfore the Dwle dare not five in the dave trine for fere of the Larke, and so the

fleyth all in the nyghte, and fekythe her mete with greate penurite and hongre, faynge in thys wyfe:

Mo man thulde for love, nor for doubte, Promple that thinge that he cannot bringe abowte.

THERFORE we owe to be ware to make promys of thinge impossible to be perfourned, that we be not proupd butrewe. If it fortuned the to be deleved of the frende to doo fuche thinge as pleath the not, be not ashamyd to tage nage, rather then to promple & perfourme it not. For the philosofre laith: Beware that hamefalines of denyinge cawfe not to thyfelf necesite of lying: for he is not decepued that is lyghtly denyed. Peuerthelesse many on for liberalyte and fre harte be hamefalte to fave nay of thinges delyred of them. As it is wrytten in Gellis Romanorum of the lyberalyte of Tyte, the emperowre. For he ordeynyd that no man shulde aske of him withowt hope of haupnge, or he let them go. And his frendes alkyd of him why he granted more then he myght geue. And he answerde & sayde, that for cause no man shuld departe heugly that had spoke with him. Also it is red in Gestis Romanorum of Traiane, that whan his frendis rebukyd him that he was famplyer with enery man, more than thei thought was convenient to his dignite, that is to lay, in condescending to theyr petycions, this Traiane answerde and sayd, that he wolde be to enery creature as gracyows and curteys as they cowde thinke or delire to have hym, and to he continued ever after.





• Of the Magtale and the Fesaunte.

Dialogo lyb.

diabsaule doth continually was her tayle inded, therefor the is to namyd. Uppon a tyme the went to the Fesaunt tayle: Thou wretche, why wypest not thow thyn ien. Thei be ever ful of watyr, the stenche of them causithe them to be abhominable to al men. The Fesaunt was

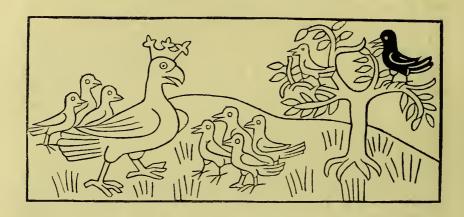
wroth & answerd & sayd: Art not thou ashamyd, mad wrech, that art so vile & so lytel, & thou hast a wagging tayle ful of palsye, and thou art bely to note my vices, but go forth & amend thyn own sautes sire, and then thou shalt be hoole. The Wagtayle heringe this was fore ashamyd, and withe consulyon turnyd home agayne and sayde:

I first pourge thy felf from all maner of fynne, Dr thow agagne othir any iugemente begynne.

on lyke somefolke toke noon hede to ther owne fawtes; but they be redy to rebuke other folkes, and forgete them self. To suche owr Sauyowre spekyth, Luce. bi. and Hat. bii.: Why canst thow espee a lytell mote in then neybowris ie, and considerist

not a great beame in then owne. Or how mayle thowe for thame cape to thy brodic cuffir me to take the mote out of thyn ie, not fernge to great a heame in then own ie. Thow ipocrete first take the greate beame fro then own ie, & thow mayst the better then helpe thi brodies ie. It is rede in Uitis Patrum that a relygows man trake & blampd on of his bredren, and detracted him before the couente. The abotte of the same place was agrd, and sayde no woorde. And bypon a tyme whan he bare behynde him a facke full of grauell, and had layde a lytel of the same grauell before hym, oon alkyd of him what he bare, and he layde a lacke full of grauell, which betokened his own synnes. But he savde, while they were behynde him he carid not for them. But the smal hand full of granell that lap before him, he tayde theke were his brodies cynnes which he had detracted. And moreover he addid thefe woordes and layd: Bredren, it shulde not be loo; but myn owne Connex owyth eure to be in my mynde. And I am bownde to thinke bppon them, and so is every creature. And his bredren sayde: Trulpe this is the wave of lyfe and helth enerlastinge.





• Of the Pyghtyngale and the Crowe emonge othir byrdes.

Dialogo lybi.

PPDP an highe folempne daye the Egle had boode all other hyrdes to dyner, and whan they had dynyd and faryd ryally, the Egle callyd the Pyghtyngale to her and fayde: Doughter, goo and breke thy boyce, and fynge as thou art lernyd and thewe thi connynge to there owre harrys. The

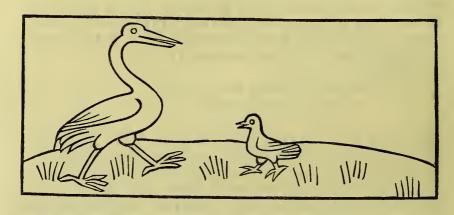
Pyghtingale was obedient and glad to please, and began to synge so plesauntly that almaner of hyrdes desirouslye lystened to her songe. Amonge al othir a Crowe came hye and consyderinge that, he sayde to him self: I will also synge with the Pyghtyngale, for I have a greate voyce, and I shall be harde farre. And he began to croke in a full sowle maner. The Pyghtingale was syll and myght synge no lenger, the Crowe made so sowle a noyse. And all the other hyrdes were sore trowblyd and abhorryd the Crowe, for he despised the feste. Therfore the Egle commaunoid hym to goo his waye, or to be syll. The Crowe answerd and sayde that he wolde solempnyse the feste with other birdes, and he intendid

not to remeue from his place for her woordes. The secounde tyme the Egle chargid hym to departe, for no man rejoycyd to here him. But the Crow wolde not be styll, but began to garre and cope more more. Wherefore the Egle commawnoid him to be kylled with out lenger respite, and sayde in this wise:

¶ Songe or other connynge be it neuer so dere, Js shewed but in vayne to them that lyst not here.

it is but foly to speke where the herers be dull to take hede. Therfore it is layde, Eccleff. rrrifi.: Shewe not thy fermon ther as is noone audpence. And farthermore he fayth: In compeny of greate men presume not to speke. And there as be senyower speke not tomche, lyke as the crowe sange but lewdlye. So a legate of Athenys answerde symplye before kyng Philyppe. De whom Seneca tellyth, libro tercyo de ira, where he thewith that whan the legatis of Athenenis were come before kynge Phi: lippe, and ther legacye harde, the kynge curteyliye answerde and layde: Loke what pe thinke I may do to the pleasure of the Athenensis, and pe shall fynde me resonable. To whom oon of the fame legatis, named Democritus, answerde, sayinge to the kyinge. To hange thi felf. And whan they that stoode about were indianate and wolde have bene avengio, the kynge commaunded to let him go bupunyshed, and layde to the othir legatis: Shewe powe unto the Athenenics, that they be mothe more prowde that speke suche woordes, then they that pacpently here them, when they be unnacvently spokyn.





Df a byrde callyd Ciconia and the Swalowe. Dialogo levii.

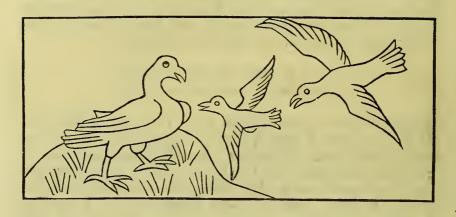
TDPUA, bppon a tyme, made her neste in an highe towre withowte in the toppe, and the Swalowe hyldyd within. But the Swalowe made greate noyse oftyn tymes, and rejoycyd of brynging forth of her byrdes. Wherwith thys Ciconia was greatly trowblyd, for whan she wolde have taken reste with her

thildren, the myght not for the chatheringe of the Swalowe. Therfor, in the ahlence of the Swalowe, Ciconya destroyed her neste, and killyd her hyrdes. And whan the Swalowe was come home agayn to her neste, the made right doulfoll forowe for her children. But for asmoch as the knew not who did it, the auengid not the dede. Within a while after the Swalowe repayrid her self agayne and made a newe neste, and brought forth her byrdes and was greatlye glad of them, and chyrkyd faste and made moche noyse. Wherfore Cyconia was greuid greatelye as aforetyme, and spake lowde, and sayde: Certaynlye, but if thow be styll, I shall throwe downe this hyrdes withe thy neste as I dyd oonnys, for cawse that thow inquyetest me and makyth suche noyse that I can have no reste with my children. This heringe the Swalowe,

and knowynge, veryly, that Cyconya had mourdied her children, with all her hole mynde the bethought her howe to be avenged. And therfore upon a tyme whan Ciconia was depinge with her children, the Swalowe came pryuelye and fette fire in her neste, and hrynnyd her with all her children and sayde:

The that on his enemyes legth his quarel bewroke, Df moche thowaht & heugnesse his harte is buloke.

By this exemple it aperith that hit is not goode to vere or to wronge them that be undir, for doubte that they wyll be avenged, other openly or pryuelye. For oftyntymes hit fortunith that a man recepueth of other as he had deferued before tyme him felf. For Seneca fayth: Loke thow have of an other as thow half done to other. And the Apollle Powle farth, ad Colocenfis, iii.: He that doth iniurye and wronge that have his rewarde aftyr his deferuinge. As Tlope tellyth that the egle flewe in to an highe hyll and fownde the forps children ther, which the toke owte of ther denne & caryo them with her to her neste, that she and her hyrdes thulde have ete them to ther fowper. And whan the Fore was come home to his loggynge et found not his children, he went down to the woode and cried for them, and at the laste he harde them were and mourne in the Eglis nefte. The fore froke to the Egle many swete woordis, and with greate reverence prayde her to delyuer the children. But btterly the Egle wold not grant nor apue audyence to her peticion. Wherfore the fore was anarie and impaceent, and wente and gadrid Ayckys, bowys, and braunches of bynes that were feere & drye, and brought a bronde in her mowth, and made to greate smoke budge the tre that the kyllyd the Eglys byrdes. And whan the Egle considered al thing. the was farne to meke herfelf and came downe and delyneryd the whelpes by compulsion, of tway harmys chefping the leste. By this a man is tawghte, that thowgh he be at auauntage and aboue let him dowte to offende hym that is budir, and ever of tway harmys cheafe the lefte harme. Wherof a fertagne autour faith: Po man owith to Rodye to hurte hym that is weke a pouer, for he that is both weke and pouer may fomtyme hurte hym that is aboue him.



De a byrde callyd a Pygarde, and a greate byrde callyd Alietus.

Dialogo lyviii.



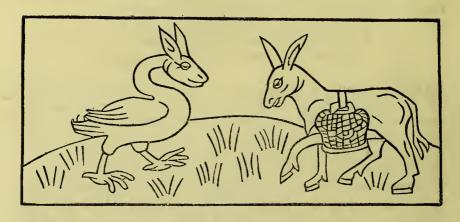
IGARDUS is a byrde as wrytteth Ugucyo, and but a lytele byrde, nombrid emonge them that be comedible and hable to mannys fulfinaunce, as hit is wrytten, Deuteronomii, riiii. And bppon a tyme whan this lytell byrde was fore purfewyd in the eyre by an othir rauenows byrde, and stoode in greate iubardye

of her lyfe, to have protectyon and to be defended the fledde buto the Aliete, and layde: Thow arte great, myghty also, and mercifull, therfore I come buto the that am but lytell and impotent, and knowe no refuge, and in me is no refifence. Be thow my protectyon, I befeche the, and defende me fro my cruell enympe but the couerte of thy mercyfull wynges. This Alietus, which as Papye saith, is a byrde lyke buto an Egle, but larger, was mound with piete, & answerde to this lytell byrde & sayde: For almoche as thow art a lytell byrde and humble, weke & impotent, and desirest socowr of me, syt downe & reste the with me, and walke

withe me when I walke, and drede thow nothinge. And thus he fauyd the lytell byrde and comfortyd him, and fayde:

Mekenelle and pouerte shulde ever be defended, And ther, as it is contrary, God may soone amende it.

IP this example it aperith that they that be impotent huld be defended and holpen in ther nede of them that he mighty, for that is grete mekenelle and mercy. For mekenelle and mercy, as Bernard faith, is proupd the gretter when it is thewyd in them that he areat, and in them that he clere it is the more clere. And Seneca also sayth: He that may socowre to hym that shulde perifth, and focowrith not, he flepth hym. In the olde tyme princips were mound withe pitie and beniuolence to such as were bnder them, as it aperith eupdently in ther geltis. Wherof Belmandus tellyth in Geltys Romanorum of Traiane, that bypon a tyme whan he shulde take his horse towarde batell in grete haste, ther came a widowe to him with greate lamentacyon & layd: I beseche the to auenge the bloode of myn innocent childe which lately was nayne. To whom Traiane lapde: If I come agapne with victorye and helth I that avenge the. And the widowe layde: Who thall doo equite to me of thow be flapne in this batell. Traiane answerde: He that that fuccede me in the emptre. To whom the wedowe lapde: and what that that anaple the pf an other man do rightwylnes to me. Traitane layde: certaynly nothinge. To whome the widowe answerde, a sayde: As it not bettyr that thowe thy self doo ryaht to me, and so to encrece then own meretes, than to leve it to an othir man. Then Traiane was mound with pitie and descended from his horte, and avenged her cawfe, and let her harte at refte. Also bypon an other tyme, whan some of the sonnys of Trasane rode throws the cyte beray wantonly, he kyllyd a widows sonne with his horse: and whan the wydowe had thewyd it to his fader with great lacrymacyon and mournings, he gave his owns fonns to the same wydowe for ever, with greate aboundaunce of other richeffe.



• Of a byrde callyd Onocrotalus and the Ale.

Dialogo lrix.



HER is a hyrde as Brito faith, the which is callyd Dnocrotalus or Dnocrotalon, and hit comyth of Dnos, that is an Alexfor the hath a face lyke an alle, and her body is lyke a fwan. This byrde made her neste in a greate wildernesse, and layde her eggis and brought forth her byrdes. But whan the cowde no lenger fynde fustynaunce in the deserte to her and her children, the went to the cite and callyd the Alle to her frendlye, and sayd:

D brodyr, I am lyke to the as thow well leyst, for I have an Asis face as thow hast: therfore thow shuldest trust me bettyr than an othir. I praye the come with me, and dowte not. The Asie was innocente and credible, seynge his owne smilitude, and symply went with her. And Dnocrotalus ledde the Ase forth right to the markette, and ther boughte dyners merys and bestowyd moch moeney, and lodid the Ase sufficiently and sayd: Do with me, brodir, and let us carey this bytale to owre children, and I shall rewarde

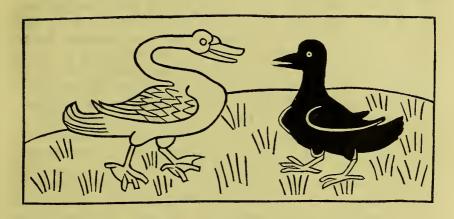
the to thy pleasure. The Alle went with this Onocrotalon through the deserte a greate whyle, but at the laste with greate labowre he came to the neste and layde down his burdon and toke his rewarde, turnyd him homewarde. But for tawle that he was in deserte and in a fowle myrye contray, and knewe not the persite waye, he cowde not goo home, and so he perished eugh there in the wilder nesse and sayde:

Mo man to go farre owith to be fayne, But he be affuryd home to come agayne.

TO THERBY it aperith that no man hulde goo to farre contrays that he knowith not for druers parellys that dayly happe throwe the worlde. For it is wrytten, primo Johannis lecundo: Al the worlde is let in greate myschefe. As who saith: Wherso: euer a man be, he is euer in great parell. And therfore the Apostle complaynyth, fecunda ad Corinthios, xi.: Of dyners parellys in londe, in water, and especyally in falle Crysten people. Therfore, as Gregory farth: We must eurr drede, for we be euer in parell. As hit is redde in Collacyonibus Patrum: That on a tyme ther was a folytary man leurd in the most persight wyle and ferurd God, and the funde dayly wayted to bringe him to perdicion by greate lotylte. Whereore on a tyme he transfigured himself in to the lykenelle of a marchantes horle, haupnge bagges on his bakke full of gold and spluer and precyous stonys, and he entyrde sodepnly in to the cell of this holy man and stode ther. And he seynge the horse, meruapled greatly what it ibuld meane. And whan he sawe no man purlupnge after the horse, he began to towche him & to undo the baggis. In the which he founde greate haboundance of goodes temperall, & money innumerable. And foo he was overcome withe temptacyon, and clothyd him felf in the molte fresh wife, and toke the horse and roode to a great cite with all that good, and toke up an hostage and ete and drank of the beste. And whan the goodeman that hollyd hym lawe and consyderyd his greate tychelle, he gave hym his dowghter to wyfe, and he dwellyd Styll in that same hows. The deupll came within a shorte space aftir and aperpo to the goodeman of the same hows in lykenesse of a man, and larde: What halle thowe done: to whom hall thow

geupn thy doughter: he is a clerke and apostata, and by the lawe the mape not be his wife. And whan this man hard this he was fadde for his dowghter, and ferchid his hede and fownd that it was foo, and prybelpe kyllyd him, and whan he wolde have budoone the lacke he fownde nothing laue water and donge. Therfore it is larde. Ecclefiast, ir.: A man knowith not his ende. Butte as a filibe is taken with an hooke, and a herde with a lnare, to is a confull man taken in his conne, and in many parellys. In the greate fee of marcyle scantlye oon escapith of many, and of them that paste through the parells of this worlde fewe escape. Wherof it is wrytten in Ultis Patrum: The abbot, Theodorus, gaue an answere to a monke that sayd to him: A brodir of owris is retourned to the worlde, meruaple thow not therof. But, and if thowe maylt here a binderstonde that any man hathe preuaplyd and escaped fro the hondes of his goodlee enemys, therof thou mailt wele maruaple and thanke God.





• Of the Swan and the Crowe.

Dialogo lpp.

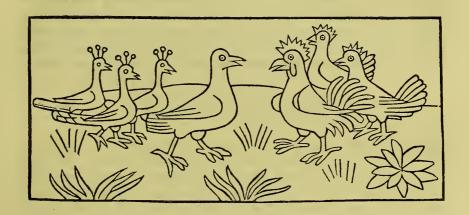
GNUS, a Swan, is a byrde all whyte; and Cornus, a Crowe, is all blacke. And he therfore enuyed the Swan for his whytenesse and clennesse. Therfore the Crowe with great stodye and bely labowre lought the meanys to desile the Swan, and to make him blacke as he is. But for asmoche as he cowde

not bringe his propose abowte while the Swan was wakynge, he labowryd to do it whyle he was sepinge. Wherfore uppon a nyghte slepinge the Swan, the curlyd Crowe came to his neste in secrete wise and desilyd the Swan, and made him all blacke. And whan the daye was spronge and Titan shoone, and the Swan was rysen from seape and espied that he was essent & pollute, he went and washyd himself to long that he was purysyed and clene from all sith, and sayde:

Must eugr be clene in his degre.

The crowe agnifieth the deupll, which mave not fee nor beholde the clene lyfe of the fernauntys of God, wherfore with all his power and might he is bely to pollute and defile them. But foralmoche as he cannot prenaple agapne them wakpnge, he labowrith to deceque them flepinge, wherfore man owith to wake. For fainte Augustyn faith: Then enemye waketh, and thow Aleapiste. And it is wrytten, primo Petri Altimo: Dere frendes be re fobre and wake in denoute prapers, for power aduerfarre the deupll goyth abowte lyke a lyon rorynge, and fekynge whom he may denowre. To whom refilte ve stronge in powr fayth. And Alidore Carth: Suche folke as be stable in farth, whan wreked spirites see they cannot ouercome them wakinge, they trowble them fore fleapinge. Wherfore it is redde in Mitis Patrum, That fendis deluded a relegeows man in comoche that whan he with his bredryn mulde haue bene howalde, while he aepte there aperyd unto him the symplytudes of women and defilyd him, and he askyd cownfell of his fenyowees what was best to doo. And they in: aupred of his diete and apdenge: and founde by experience that it grewe not of superfluyte of mete and drinke, and therfore they jugid that it came of illuspon of the deupll, and they fadlye cownfellyd him not to abstayne from the holy comunyon for that cawfe. and aftyrwarde the deupll deludyd hym no more, and shewyd that he had done it for to withdrawe the holy man from that holy mylterve.





• Of a byrde callyd Ornix and the Henne.

Dialogo lppi.

PPDA a tyme Drnix, the Modehenne, etpyed the eggis of a pecocke and made her neste in a rychemannys hows. And whan the chekyns were hatchyd and browghte forth, they were greatly belouid of the richeman. Wherfore he fet great pryce by this Henne, and fedde her delycatlye, that the shulde the bettyr noryth her

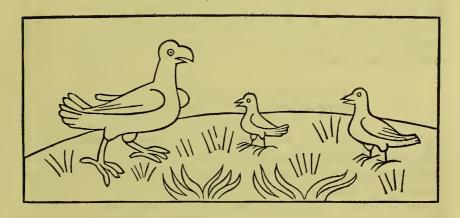
byrdes. But this Drnix was bonkynde to the other hennys of that place. For the was holde of her matter for fauowre of the chekyns, and wolde in nowyte tuffer the hennys to pyke with her, but bete them and draue them awaye. The hennys were bytterlye greuyd and fayd no woorde, but hopyd to fee a tyme to be auengid. And whan thefe checkyns were growyn uppe they forfoke this Wodehenne, and tournyd unto ther own pecocke kynde, and the richeman toke not then to greate hede of this Wodehenne as he had done, but fuffirde her to scrape for her lyuyng amonge other hennes. And they were freshly remembrid of the olde persecuseyon of this Wodehenne, & thought they wolde be auenged, and

therfore they wolde not suffre her to pyke with them. And whan the revoluted in her mynde the olde felycite and welth that the had be inne, and the mysery that the was come to, the wept & sayde: Alas! I have norysthed children & brought them bppe, and they have forsakyn me. But norwithstondinge the hennis wolde theme no mercy to her, but layde on and all to hete her, and sayde:

The that is prosperows and hath the world at wyl, Wwith not to be cruell all other for to spyll.

THE shulde euery wiseman remembre whan he is in office, or in prosperite, and not to despise them that be buder. For the tyme alwaye ronnyth, and ther compth many chaungis as it is wrytten, Ecclefiaft. iii.: Al thinge hath tyme, and euery thinge under heupn is mutable in space. For ther is a tyme of prosperite and a tyme of aduerate. Tyme connyth lyke a whele, in the which some ascende and some descende, but they that be goynge bywarde shuld not despise them that be cominge downwarde. For as it is favde. Eccleffa, bii.: Scorne thow no man that is in heupneste. for God is an overfeer that can make both highe and lowe. And alloo hit is wrytten, Eccles. xi.: In the dayes of thy welth be not forgetfull of harmys, and especyall for chaunginge of tymes and allo of offices. For as Indore faith: Temperal power is fapnte, frayle, and caduke. Who can say and tell where be the kynges and princes, or the emperoures, where be the richemen, where be the myghty men, of the worlde. Ferles, kynge of Perle and Dede, moot prowde and moot myahty, which ouertourned helles and covered the fees, whan boron a tyme he stoode en an highe place, and fawah and behelde an infinite and innumerable multy: tude of people he weppyd fore. Remembringe that within an C. perps space after that, noon of them shulde be leuvnge. And also whan he went agapne the Grekys with a thowthand thowthandes of men of armys, and with a M. and CC. of thippes, fernge before him to greate an holte, and remembringe of the chawnable: nece of tyme, and of the breuenece of lyfe, and wherto all thynge hulde retourne, he was humplyate and made lowe in his owne mynde, and fapde: Wen call me a kynge, that am but a man of luche power and Arength to bringe luche a multitude togider. But

fertaynly I faye myself, as trew is, that I am but dust and althyn. Also whan the duke of Lotheringe laye in extremys, and was departinge from the world, he loked be pon his howses and castellys, and sayde: D good lorde, what analyth these temperall goodes. For I that have so many castellys and palacys, and have hadde power to give loggynge to so many men knowe not nowe whethir to goo, nor where I that he lodgyd.



• Of the Quayle and the Larke.

Dialogo Irrii.

PPDP a tyme the Duayle bethoughte her and fayde: The Goshawke is a great pursewar of my kynrede. But & if I myght be at peace with him, & have his frendeshippe and fauowr, I were then in greate suretye and at greate hartys ease. And therfore she callyd the Larke but o her and spake

fayre to her, and tayde: Thow art worthy to be lawdyd, for thow art callyd alauda for thi wyldome. Therfore I desire the to goo to the Goshawke for me and get me his benyuolence, and tay to him: The Duayle recommendith her unto the obedyently as thy

tubiecte, and the hartely desireth to be knytte with the in amyte and fauowre, and to have sure & stable peace with the for evec, for the which cawse the sent me to the that I shuld geve a prough answer. The Larke went forth mekely, and reported these woordes to the Goshawke. The Goshawke was trowblyd greatlye with this message, and sayd to the Larke: This is an harde mater, and gresuous to here. Pevertheless I wyll that she her self come with the to my presence, and speke her own mowth for hersels. And whan the Larke had harde these woordes, she retourned and shewed them soyfully to the Duayle. The Duayle was glad, and forth the went with the Larke to the Goshawke to conserve pece and love between them. And as sone as the Goshawke espeed them togider he fell in desire and concupiscens, and cawghte them both and ete them, and sayde:

Mo man thulde him lelf folowe make With him that is greate, but kepe his owne Cate.

APD in lykewyle he that hath enemyes that he myghty and Aronge maye not prouoke them to be frendlye to him, but at ther owne pleasure that he be not acombrid with them. Wherfore hit is wrytten, Ecclesia, risi.: Be thow farre fro a man that hath power of deth, for and pf thow be with him, thowe thalt fall in to his knares. As a fable is tolde: That an alle boon a tyme, for cawfe of folace, walked in a woode and met with a boore, and boldely falutyd him and fayde: Hayle, myn owne brodir. The boore hervnge that was mound with ire, and thought to tere the alle on smale perps with his teth. But he refrappyd hym self and land: I wolde all to rente the, but my noble teth despise, and abhorre to towle and hatefull fletch as thene is, and that anaplyth the thi lyfe. Herebye it is theward that he that is a foole owithe not to make japes and derylyons to hym that is wyce. Por he that is lowe and in povertye to be to befye with him that is myghty and riche, for they that be pouer, and in lowe degre, may drede and fere to be oppressed and to be punyshed. Richemen & myahty drede not, but they be bolde, for they be but feelde punyshed. Therfor the cocke answerde to the goshawke that demaunded of him this questron, and sayd: What is the cawfe that re drede men somothe withe whom ye be brought uppe and dayly noryshed, and we be buxome and come to ther hondes wylfully. Tell me, quod the Cocke,
yf eugr thow sawe rr. Goshawkes in oone hows as is of vs. And
for that we be so samplyer with them we be punyshed fore dayly,
and that causeth vs to drede them and to sly from them for fere.



• Df a byrde callyd Jon.

Dialogo Irriii.



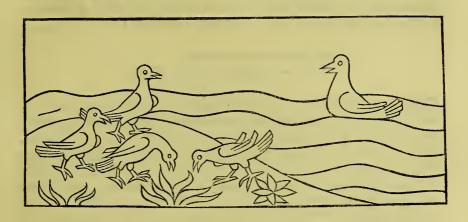
SOM, as faith Brito, is a byrde of the kynde of a grype. But the is whyte and lefte than a grype, and most ravenows. This byrde in her yowth hadde doone greate myschese, and stolyn chekyns & trowblyd both men and byrdes. At last in her age the repentyd and was penytente and wyllynge to restore that the had mystakyn, and to do penaunce, and to exercise dedys of mercye and lyve rightwysye.

But forasmoche as the had myspente her junente, and was not accustomyd in vertue, the cowde noon occupye in age, wherfore the stryugd with her self & wolde fagne have done goode dedys. But

for cawfe that the had no good beginninge in yowthe the cowde have no good endinge in age, and therfore the mowened and fapte:

The that is yonge and to no vertewe applyeth, In age to amende him bad custome denyeth.

THERFORE it aperith that it is expedyent to gadre bertewrs and goode dedys in rowth that they mape be founde in age. For Ecclesiast laith: In powth thow gaderist no goodnesse; and howe thuldiffe thow fynde any in age. Sone, in thy youth tempte then owne mende, and of thowe fende it worked gene it no power. And a fertagne verifier layth: He that in powth no vertewe buth, in age both bertue and grace him refusith. And that cawsith badde cultome. For as the philosofre farth: Cultome is anothic kynde. For the Arength of cultome is to grete that a man that do comtyme Aepinge as he hath blid to doo wakinge. And that he hath blid to do lokynge, he doth blynde fylde. Wherfor it is tolde of a leche to whom ther was owing, riii. lib. papable in thre peris. and whan he labowerd in extremps and was mound to confession, and to recepue the holy facrament, ther cowde no woorde be had of hym but rili. lib. in thre peris, & with fuch woordes he dred. For bad custome and ble falle juges and bocates be wonte to do moche hurte in ther domis and bespnelle, and otherwhile they ordir all thinge ful symplye, in ther latte endes, whan they have mooft nede of wyldome. Wherfore bypon a tyme whan the facramente was browatt to a lykeman, and profird him to recepue, he layde: Let it be jugid first yf I be worthy to recepue hit or not. And they that stoode bye, layde in thys maner: Yower ingemente is notte approupd, for pe have notte suffpepente power of sustife to suge me by any cawfe ryghtfully. An other there was alsoo whyche labowryd towarde hys endynge. And whan he was warnyd by his frendes to recepue the hooly facramente he despred space lenger, and they wolde noon graunte dim. For they lawe wele that dethe came falte on, and he for cultome of apelys that he had bled before, apelyd that same tyme from the opyn greef of that same infirmyte. But his apele prenayld him nothinge.



• De a byrde callyde Mergus in Laten, in Englysh a Dyuedopper.

Dialogo lyriiii.

ERGUS, as faith Brito, is fayde of drownynge, for it is a byrde whiche fekyth her mete in the watyr, and is alwaye dyuynge, and therfore fome folkys cal her a Dyuedopper or a Doppethyk. This Hergus warpd bulufty and neglygente, and fayd in

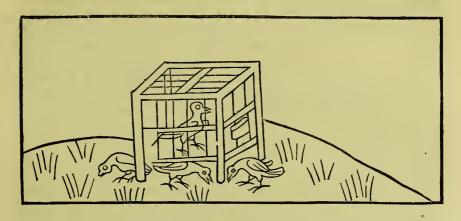
his owne mynd: What doo I, wretche. Emonge all hyrdes ther is not oone that lekythe her mete with lo greate labowre as I doo. For all the longe daye I drowne my telf in the pyttes and watyrs to have my lyuynge, and paraventure at laste I shall perylih and he destroyde. It is bettyr for me to goo to other hyrdes that he my felowes to leke my mete with them, and than shal I not be in suche inbardye, nor ete my brede in labowre and corowe as I do. But I shal fare moche bettyr with lesse labowre. And whan he was slowyn to the feelde and sawghte his soode with other byrdes, he cowde synde no mete that savowrid in his mouth, and so he was passyngly leene thongrie dayly. And notwithsondinge for all

that penucyte and hongre he wolde not retourne to his naturall occupacyon, nor plunge him felf in the water for verye flowth and buluffynes, but dyed in greate nedenesse and sayde:

The is not worthy mete nor drynke, That therfore wyll neyther (wete nor (wynke.

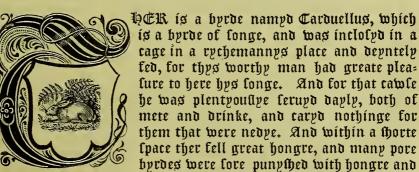
Myke wyte many a neglygent persone full of sowth and bnlustynes wyll not labowre, but rather lybe in greate pouertye. Wherfore it is wrytten, Job quinto: Man is born to labowre. And yf he denye to labowre, he dothe not that thynge that he was ordernyd to doo. And therfore he shall not come to that rewarde that he was create to have, that is to meane infinite good. And also the Apostle wrytteth primo ad, Corinthios. ix.: He that labowrith thall ete. Therfore thow man, as Judore faith, feke to the a prophetable occupacion, by the which thi mynde maye be oc: cupied. For it is full mery and hollome both for the body and sowle to have moderate labowre. Ther was a wydow the wich refulpd to be berved in a smocke that was geupn her, and sapde: I wyll be buryed in that myn owne hondes made, and not other mennys. It is redde in Uitis Patrum: That abbot Arlenye, in his begynnynge, was greatlye magnyfied in the emperowres palace: but aftyrwarde he was an heremyte most perfighte. And whan fertayn persones askyd of him wher in his trust was mook, he answerde and sayde: In this that I have exchewed ryotte and compense, and have tooke but lytell. But most principallye I am glad and resource that I have labowred with myn owne hondes, & put no man to charge for my cawfe.





• Of a Carduell in his cage.

Dialogo lyrb.



colde, for it happyd in the feruente winter feason. And therfore they went to this Tarduell, and askyd his almyste. But he gaue them none but the fragmentys and leuynges of his table, and suche as he wolde not ete him telf. The sely hyrdes gladlye toke that was genyn them and made no resuse; but ete it meryly and sayde:

Attete that is not comparable to elys and congre, Wyll ferue right wele to them that hath hongre.

DME suche folkes ther be whiche buto pouer people will geue nothinge that good is, but that that ys byle and nawahte. And almoghty God abhorryd the oblacoon of Capine, for cause that he gave of the worste, and he accepted the gestes of Abell, for he offirde of the befte. Wherfore Jacob Capde to his children: Bring pe of the beste frutes of the erthe. And it is wrytten, Prouerb. iiii.: Morshyppe thow God of thy substaunce, and geue thow to the power of the first increce of thi frutes. And also it is wrytten in the same place: Offre thou no small goft, for God refusith that is offirde of the worste. It is a greate bukundenesse to gene of the beste to man, & offre to Godde of the worste. Mastir Alayne red at Mownte Peaulane, and the knyates that dwellyd bye harde tell of his greate clergye, and that he wolde answer to every questron. And therfore with a comune confent, they came to him and alkyd of him what was the grettest curtespe that cowde be. To whom he sayde: To grue, and to be lyberall. And whan they understode his answere, they affermed hit, and consented therto. And he bad them take ther cownfell togidir and tell hym which was the grettest charlysibnes that cowde he amonge all other. And they layde ther hedis toxider, and cowde not accorde. And whan he fawe that, he rebuked them and fapde: I my felf fet powe in the way by the which re mught wele have known the playne folucion of my queltyon. For lyke as gebynge is molte curtelye, lo is takyn awaye most chorlysshnes, for it is contrary to gyfte. Therfore ve that continually take awaye pore mennis goodes, and geue buto God that is nothinge or lyttell worth, pe be moste chorlelysh and moost bukunde. As it is lande: It is more gracyows to gene than to take. In Gestis Romanorum it is wrytten of the lybera: lyte of Tyte, the emperowre, that on a tyme as he fat at soper he remembryd that he had genen nothinge that daye. Whereore he wept and layde: D frendes, this daye have I loft, for I have geupn nothinge this daye.





• Of an unclene byrde callyd Juis and of the Poticarye.

Dialogo lyrbi.



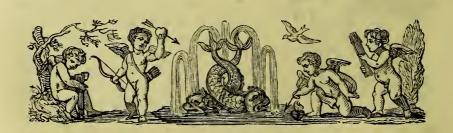
Spappe tayth, Juys is a byrde of Egypte, and after the lawe hit is the most unclene byrde that is. For she is fedde with dede careyne, nyghe the fee bankys or floodis, and she purgith her felf with her byll, and alsoo she eteth the eggis of ferpentys. A Potecarye toke this unclene byrde, and wolde have purysted her, that she myght have bene lawfully meteable. And he

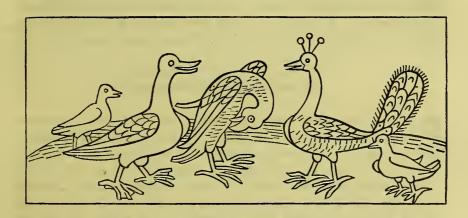
put her in to his potecarre shoppe, that she shulde smell swete, and he pourged with medecenes, but al that saudwerd not with her, while she was there, but rather she coueted synkynge caregue. Where fore she wolde not abyde, but wente her waye. For her apetite was not to targe wher clennes and swettenesse was, and

therfore the endyd the residewe of her lyfe in silthede and corrupcyon as the had before blyd, and sayde thus:

> T Suche mere as saudwrith to me that wil I have, Df potecary spyces I wyll never noone crave.

In faculty manyon that he buclene both in bodye and mynde, and costomably excercysed in the fowl synnes of lechery and couetyle: for they laudwre nor delire noon other thing. And pf they be but a shorte space withdrawen from such flessplye and worldely delectacyons, they be soone retourned to ther synnes agapne as a dogge to his bomyte. Therfore fagnte Jerome faith: Allo be him that in lechery dyethe, and woo be to him that in his latte ende makythe an ende of his Aynkynge lechery. A fable is told that Sarcho, bppon a tyme, came owte of a donghyll and flewe in to the feelde, and was all the daye emonge the flowres of almondes, of lylyes, and of rooles, and at nyghte when he came home he found his lemman in the donghepe. Wherfore with greate love and affection he lepte in and farde: The swete fanowres and precyows flowres of the felde be nothinge in respecte of this delectable place. And too he endyd hys lyfe in Aynkynge lechery and corrupcyon where in he had mook delyghte.





Df the solitary Pellican. Dialogo lyrvii.



ELLICARUS, as faith Pappe, is no great byrde, and he delyteth to dwel in wildernes. Upon a tyme a ducke & a gandre made a great fooper to thewhich they desired to come al maner of tame fowles. And moreover for to worthippe the fowpere they wente in to wylder.

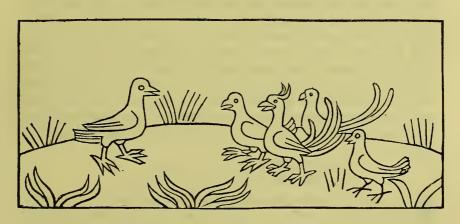
necte, and brought with them the Pellycan to the same sowpere. And whan sowpere was done, all tame byrdes prayde the Pellycan to dwell withe them emonge people, and no lenger to dwelle in deserte in the large wildernecte lyke a pylgrym, nor to suffre so greate tharpenecte and penurite. The Pellycan was victe and ouercom with the fayre wordes and desires of the tame byrdes, and targed styll with them a sertagne season, and had royall there and faryd delycatelye enery daye. But whan he thusde praye and be in contemplacyon and redynge of holy scrypture he cowde not be quyete, for the noyse and chaterynge that the hyrdes made. Por he cowde not lyne soberlye as he had before vsyd, for greate habowndance of mete and drinke. Wherfore he conceyned an inwarde remembraunce of his sowle helth, and as sone as he had

oportungte he retourned in to wyldernesse and in to secrete place where he labowryd in gostely labowre, and perfowemend a manly batell agayn his goostely enymys, and endid his course, and observed his feith and devocyon in greate questenesse, and sayd:

The that will praye and be contemplatif, Most sie fro nogle and all worldly stryf.

APD in lykewyle thow that defirist to ferue God, euermore whan tyme requireth take laplar, & be folytary, that in quietenelle thi mynde mave be occupied in holy meditacions, in prayers & contemplacions, so that thy sowle mave delyahte in the colloca: cyon of almyghty God. And harke what Barnarde fayth: D thow holy sowle be thow aloone, that thow may kepe thi self to thy Lorde God, whom thow half cholyn before all other. He from the love of thinges create, if thow delive to be lougd of him that is Treator and Waker of all thinge. He the worlde, if thou wylte be clene, for Augustyn Cayth: If thou be clene, thow delyteste not in worldelpe thinges. Abbot Arleny, as it is red in Ulitis Pa= trum, praid and fapde: Lorde lede me in to the wave of helth euer: lastinge. And ther came a voyce to him and layde: fle fro badde compeny, he Ayll and occupre no bayne speche & reste in bertewe, and thow thalte be fauyd. He that litteth in folytude, and restith. is delywered from threfolde parell, that is to cape of herenge, of fight, and of speche. A solytary persone wente in to wilderneste, clothyd in a lynnen tacke, and had no mo clothis. And whan he had walked by the space of thre dayes he wente by on a greate rothe of stone, and founde buder hit greate plentye of grene herbys, and a man fedynge lyke a beafte, and he went down pryuelye and made him a ferde. And he beynge nakyd fled, for he was shame: faste to abode the sight of man, but scantly he moghte escape. And the other followed hum and crued: Tary and above for I folowe the for the love of God. And the other answerde and sayde: And I fle for his loue. Then he that was clothid threwe awaye his clothes and folowed him; and whan the other lawe that, he abode him and fand: Dowe thow half caste from the thy worldely clothing, I have tarped for the. To whom he layde: Fader, tell me some goode woorde wherby I may be saurd. And he answerde,

taynge: fle from woldly people, and be styll of speche, and thow thalt be saugh, for these be the principall beginninges of helth. For ther, as is people, is much trowble. Wherfore Seneca sayth: As oftyn as I have bene in greate compeny, I have bene trowblyd or ever I have departed. And therfore it is sayd, Trenorum tertio: Blestyd be that man that thall sitte solytaryly and be styll, for he thall lyste him self above him self.



Of the chase Turtyll.

Dialogo lyrviii.



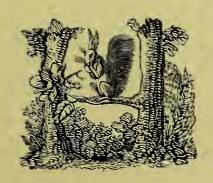
LERE and most chaste is the Turtyl amonge all othir hyrdes. For whyle she dwellythe with her husbonde, she lougth never noon other. And yf he dye, she never takith mo husbondis nor makes. And aftir his deth she ever drinketh trowblyd water, and sittiff never aftyr upon grene tre nor howgh. Ther was somtyme a Turtyll that was a wydowe, for her husbonde was

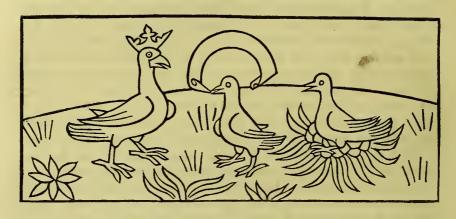
decesid. Wherfor the was greatly hear and wolde never walke abrode, nor take confolacyon. But in greate merowre and lamens

tacpon the contynupd, and ledde a beray clene and chaste lyfe. And all other byrdes were compassionable buto her, consyderinge that the was lyklye to perylith for the greate and continuall heuvneffe that the made. Wherfore they flewe togider to her and fayd: Sifter, why confume pe power felf thus with heupnesse and forowe: come and be mery with his a while, for we in the most glad wife that we can, intende to cheristh powe & lodge powe, and doo powe comforte. And the Turtill, knwinge ther good wylles, was som: dele comforted, and went charitably with them. And all the byrdes recepupd her frendely and brought her to ther nestis, and gave her parte of all suche bytayles as they had. This Turtil was armyd with the zele of challyte, and whan the buderstoode the areate for: nicacyons that were occupied there, the mighte in no wife fuffir the stenche of ther lecherve. Wherfore she sted and abhorryd the place, and wyllyd not to abyde there. And whan the had doone foo oftyntymes, at the laste she betterly forfoke that lecherows compenye for ever, and retourned buto the clennesse of chastite, and fapde:

¶ I will be chaste both in body and thoughte,
To stellyly corrupcyon wyll I never be broughte.

So owe they to do that be bownde to kepe chastite. For they shulde not onlye see fro lecherows personys, but also fro the howlis of them, for the abompnacyon and stenche of lecherge. For ther is nothing more Aynkynge and hatefull then the Aenche of lecherve, and fleshly luste with pollucyons. And therfore Bernarde faith: The apetyte of lechery is full of thowaht, a dede of abomy: nacyon and buclennedle. The ende ps hame and greate heup: nelle. Ambrole tellyth, lybro tercyo de birginitate: Df a moder and her doughters that kylled eche othir, and ledyinge lyke a daunce, they lepte all togider in to a greate water and drownyd them felf, for cawfe they wolde not be rebuked of ther neybowris of ther byo: lacyon. And faynte Augustyn tellyth a lyke tale in his boke de Civitate Dei, of Lucrece, whiche whan the was prolently opprettyd of the kynges sonne Tarqupnye, the induced her frendes to be benged. And aftyrward the was lyke and impaceent of that same synne that was comptted with her, and kyllyd her self. Though the shulde not so have done, as saynt Augustyne saith: for bery: lpe no creature owithe to de her felt for to eschewe the lecherp of an other. For the can not be defilyd with the fawte of eny other person, perseveringe in a chaste purpose, thoughe the be byolentlye oppressed. For the bodge is fandified or corrupte after the entente of the mynde. And therfore the detellation of lynne, loue of honeste, perseuerance of goostly strength, owithe to be commended in suche as hate spnne in ther myndes, thowgh they be compelled therto bodylye. Of the continence of a chaste woman it is tolde, libro tercio de nuges Philosophorum: That whan a certapne perfon bppon a tyme rebuked her hulbonde, and layde that he had a fowle, flynkynge breth. And he alked of hes wefe whe the war: nod hom not therof, that he might have fowght remedye. She answerd buto him, sayinge in this maner: Soo wolde I have doone, but I beleupd berely that every mannys mowth had smellyd to. Wherfore it aperid be becap lykelyhode that the had never kyllyd mannys mowth, excepte conely the mowth of her hulbonde. And therfore the had wende that all mennis mowthis had fauerid lyke buto his mouth.





• Df the theursh Partrych.

Dialogo lyrix.



ERDIx berith her name of the boyce. Ambroke and Judore laye that it is a subtyll byrde and a frawdelente, in somoche that the wyll stele the eggys of othir byrdes and norysh them, and bringe them forth. But her frawde is not proueable. For whan the chekins that she had hatchid here the boyce of ther owne mo-

dyr, by ther own naturall instinction, they fortake her that brought them uppe and resourne unto ther owne modyr that gendrid them. And this Partrich maketh her neste emong thicke bushis and thornis, and legth her eggis in the hare duste. And whan any man comyth by wher her nestis be, the hennys of them come owte, and thewe them self as thoughe they myght not go nor size. And as thei myght sone be taken, and they goo ever the lenger the slowlyer, and by this sotylte they targe them that thei mete, tyll that they bringe them farre from ther nesses. Appon a tyme ther was a false Partryche that stale the eggis of an other byrde in her absence. And whan she that had bene absente was retournyd

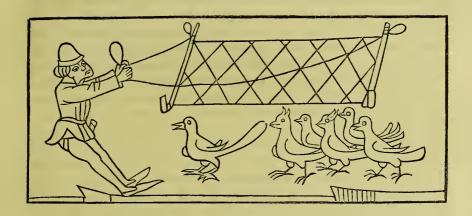
home to her own nelle and founde not her eggis the made greate forow, and fought all aboute with a full heup there for them. But at the lake withe areate labowre and kodye the founde both the egges and the theef that stale them, & immediatly she shewed the mater buto the juge; and he cytyd the theef, and exampned the mater subtellye. But he cowd not come to the knowledge of the trowth, for the theef denned it betterly. And the juge cowde not grue diffingtif fentence of death, for ther was no wytneffe. And the that was accusatrix sayde to the suge: Thow ownse to tour: ment him and to compell him to thew the trowth. To whom the iure answerde & sayd: Thow owyste to proue that thowe haste fand, that mi jugement mape be rightfull, or ellys I thall punylihe the with her. But whan noo proof cowde be made of the matere, the juge had suspeccyon and commanded them both to be areusully punythed, and emonge ther paynes exampned of the mater. And the theef made oppn confession, both of that mys: chenows dede and many othir that he had done before that tyme. Wherfore the juge commaunded the theef to be hanged withowt lengar tarvinge, and farde:

The that flelyth, and also accusith, By greate sotylte him self excusith.

then owne mynde, and thinke what thow arte thi felf that accusing an othic, and whedir thow he not reproueable of that same worde or dede. For it is wrytten ad Romanos secundo: D thow man that sugsifie, thow arte not excused, for in that same fawte that thow sugsifie an othic, thow dampness thyself, for thow commyttyste the same crymes that thow sugsifie. Therfore thow that techine an othyr, techyst not thy felf. Thow stelyste, and rebukyst thest. Thow doyste lecherye, and byddest contrarge. Wherfor Taton sayth: Do thow not that thinge, that thow art wond to blame, for it is rebukefull to a doctoure that doth the same. Uppon a tyme ther was a tyraunte gaue sugement that a theef shulde be hanged, and a philosofre that was there present, and harde it, lawghyd. And he was asked of the tyraunt why he lawghyd, and he answerde and sayde: For great theurs suge smale. And saynte

Augustyn de Ciuitate Dei, libro primo. capit. quarto, bringeth in an example of Alexander and Dyonyde, a pirate, that whan he was take, & Alexander alkyd him why he enforced the fee, he answerde and sayde: By fre presumpeyon as thome doyst all the worlde. But for cawfe that I occupye but with a small nauve I am callyd a theef, and thow namyd an emperowre; for thow occupiest with a grete mayne. If Alexander were taken aloone, he were a theef. If moche people were attendaunt to my requeste. Dyonydes thulde be nampd an emperowre. Lacke of goodes cawsith my badde name, and intolerable pryde, and insacrable couetyle, make the a theef. If fortune chaungyd, I myghte for: tune be thy bettyr, and thou that arte nowe more fortunable, myghtelte happe to be worle than I am. Alexander meruaplyd greatelye of the constauncie and stedfastnesse of this Dionidys, and fand to him: I shall make a preef, if thow wilte do bettyr in tyme compage. For I hall chaunge thi fortune, that from heafforth thy manhode thall be alowed with thy good maners. And cawfyd him to be afcribid buto his knyghtes, that he myght lawfully doo knyahtelyt ferupce, and lyue there bye euer after duringe all his lpfe.





• Df the Pre and other byrdes.

Dialogo lrrr.



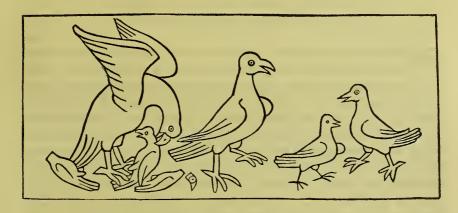
HERE is a hyrde namyd Pica, the whiche is the mook lubtyll, as laith Plinyus, and varyed withe colowis of blacke and whyte. There was somtyme a wylye Pye that dwellyd with a hyrder, and cowde speke bothe English and Lateyne, wherfore the fowler theryshed her wele, and maynteynyd her greatlye. And the Pye was not unremembrid of the benefytes of her kepere, and thowght to rewarde him, and slewe forth to other

chateringe birdes and fat with them famylyerly, and spake mannys speche. These byrdes were very glad, and rejoycyd gretely to
here her, and they had greate affectyon to tern to jangle and
speke as the dyd. Wherfore they callyd the Pye to them, and
sayde to her all with oon voyce: We praye and beseche the to teche
bs to speke as thow spekyste, and we thall rewarde the to thi plea-

fure. To whom the Ppe answerde and sayde: I can grue pow no full answer buto the tyme that I have spoke with my mastir that tawaht me. Peuerthelesse if it please pow to five with me to him, he thall recepue pow ful curteplipe, and teche powe as I am tawahte. The byrdes were credible, and flewe togider with the Pre. And whan the Pre came home to her mastirs hows, the theward him all her mynde and fapde: Go make redy thy nettis, and I shall five in to them with these byrdes. And the byrdes harde wele the speche of the Pre, but they understoode her not. And therfore they went forth merylye, & feryd not, and even forth with came the fowler & Aretchio his nettys. And the Pre went forth to the byrdes and fayde: Dowte not, dere fusters, but five withe me boldely. For I have spoken peleably to my mastir for yow, and he will recepue yowe withe goode will. And whan they were all come in to the nettys, the fowlar wrappyd them in the nettys and toke them, and folde them, and made him felf riche and fayde:

> To them that thow cande not understonde, Seue thow no credence on fe, nor on lande.

APD to we owe to be ware of credence geupnge to luche as speke to by subtellye, and be sophemys. For it is sayde, Prouerb. rrir.: A man that speketh to his frende with flatering and farned woordes, Arecchid owte a nette before his fete to kache him. And in the same place it is sayde: A false flaterer is lyke a snare to an innocente. Wherfore on a tyme a ryatowre sayde to his felows, whan he sawe a pouer man bere a lambe to the markette to fell: Will ve have the lambe that he berith to markette. And they farde: We withe good well. And he ordernyd his felows to stonde in dyuerle placis as the poreman shulde come, and every of them thulde alke if he wolde fell the dogge that he bare. And whan the first had askyd hym, he answerde and sayde: It is not a dogge, but a lambe. And whan thei had met with hym all and alkyd to, the lymple man beleuyd that the lambe was a dogge, and to let them have it for lytel or nowghte. And in lykewyle many on beleue enery thinge that is tolde them, which is greate parell. Mherfore it is layde, Eccles. rix.: Beleve thow not every woorde. But in every dede, the possibilite and the end, is to be dowbtyd. As it is tolde in fable: That bpon a tyme myce made a councell, and there it was concluded that thei wolde orderne a bell and it hulde be hanged aboute the cattis necke, that the myce myght here whan the came, and flee and hyde them felf. There was emong them a mows that was veray wyttye, and fayde: I put cafe that the bell be made who thall hange it about the cattis necke. And ther was not oon that durk take it bppon him. And foo they let fall ther purpose, for cawfe they cowde not perfourme it.



Of a kyte that begilyd the Modehennys chekynns. Dialogo lerri.

TLUIS a Kyte, as fayth Jüdore, is a byrde nyghe as greate as an egle, thath cleys, fete, and byll lyke a gohawke, but they be crokyd and notte ryghte, and he hath wynges lyke a gohawke. And he is but weke in Arength, and not beray swyste.

And he ravenously awaytish to se smale chekyns, and often tymes he ys aboute selshamyls and ther as careyne is. And as Plynius saith: The Kyte is bolde in smale thinges, & ferefull in grete thinges, and the spechawke put hym to styghte, though he be dow-

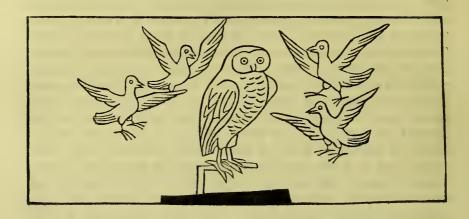
ble so greate as he. Thys Kyte cruelly cawghte the chekyns of a Wodehenne, Lete them. Wherfore Drnix, ther moder, was sore greuyd and brent inwardely for impacyence, and never wolde spare the Kyte astyr, but ever enuyed her, and sawghte to be avenged with all her power. And astyrwarde the Kyte repentyd him and was compunde, and askyd forgyvenesse both by him self and by messengers of the greate mourdre that he had done. But this Drinix was inducate in malyce, and wolde not be mercyfull nor graunte hym forgevenesse, and sayde:

I hall neuer forgeue the, and graunte the ful rece, Whyle thou had lyke, nor whan thou lyeck in checke.

many on be inducate, and neurr well forgene to them that alke forgenenelle. Agayne, luche our Sanyowr layth, Wat. bi.: It pe forgene not to men ther connes, your heupnly fadir thall not remptte powr offencis. And faynt Augustin faith: Euerp creature that receive suche forgevenesse of God, as he accurt to his neybowre. Wherfore it is wrytten, Ecclefialti. prbiii.: Forgene to thy neybowre that he hath noved the, and then to the prayinge thy Cynnes thall be forgeupn. For faynte Augustyn faith, that a wiseman not oonly forgettyth injuryes and wronges, but also he layth he luffyrde noon. And alloo Seneca layth in his booke de Quattuor Ulirtutibus, makinge inquisicion of the constancie of a wiseman: If a wyseman be smytten, what thall he doo. He an-Swerde and layde: What dyd Caton, whan he was Imptten on the mowth, he graunted not, nor he benged not the wronge, & he not only forgaue, but layd he had no hurt, that him thought most honest Caynge that he cowd. Seneca Cayth, in the Came boke Cpeking of Are, & tellith of Socrate, that as he went by the cite, & was smpt= ten with a great buffet, he layd nothing ellys but that it was an heur cace, that men knew not when they shulde do on helmettis on ther hedis, a whan thei shuld not. Also in the same boke it is tolde of Diogene the philosofre, that whan he had talkyd with oon was named Lentulus, and this Lentulus was moued with ire, a spet in the face of the philosofer, he pacpently suffirde him and wypid his face, and larde to him thus: D Lentule, I that here witnesse that all they be deceyned that cave thow halte no mowth.

Seneca also tellyth that Socrates had two wyuys, thewhich were very felous and contenerows, infomoche that on a daye they made a fawte bppon him and threwe him to grownde. And anothir tyme whan oon of them had fore aucryd him, he wente forth and fapte: I fere we thall have greate thondir after this trowhelows wedir. And let him lelf down by a wall of the hows, and the cawghte a pispot full of bryne and poryd it on his hede. But Socrates kepte his pacpence, and fapde whan he had woped him: I knewe wele, that after greate thonder ther shulde followe rapne. And whan his frendes had counsellyd hym that he shulde put them from hym, he answerde and sapple: I tern at home what I shall be in the markette; that is to meane, I lern pacpence at home that I map thewe it opynly. Whan a man alkyd on a tyme of Theodole, the moofte meke and pacyente emperowre, howe he cowde suffre the areate injuryes and wronges that were done to his owne person, and howe he myght here hym felf the rebukeful woordeg of his enympes, and benged it not, he answerde and sapple: We doo thus for cawle that we wolde farne hrrng dede men to lyf. That is to cape, wycked men to vertewe. For it is but a small dede to de men that be leuynge. For the smaleste bestis that bere lyk may do that as loppes & fpidirs; and also benymous serpentis may sone Ale a man, but it is a areat thinge, & possible conly to God, to reple them that he dede.





Df the Dwle that wolde have lordhippe of all wylde fowles.

Dialogo lyrrii.

S fayth Jadore: Bubo is callyd foo of the fownde of the voyce. And it is callyd an Dwle after owr Englysh tongue, and it is a pallynge cruell byrde, and greatly loodid with fedyrs, & full of slowth and feble to flye. And ther is an awtowre that spekyth of her and sayth: The Dwle sowpith

bope the douys eggis, and hurtyth and eachith myce, and the lurkyth in chirches and drinketh the oyle of the lampe, and defilith it with her donge. And whan the is impugnyd of other byrdes that love day lyghte the litteth and defendith herfelf with her cleys, and by nyghte the wandrith and flyeth abowt, and in the daye tyme the hydeth herfelf in hoolys of wallys. With this byrde many other byrdes be taken that flye abowt her, and robbe her of her feddirs. For all they hate her and be enemyes unto her, and therfore these byrders take all manner of byrdes with the Dwle. Plinius saith that the tayle comyth first fro the egge. This Dwle is a nyght hyrde, most sowle and hatefull among all other byrdes, and ther be berus of

difference betwene Bubo bouis for an owle, and hic Bufo bufonis for a Tode. Merfe: Anodrows byrde is Bubo the owl, but bufo is a beaft mooft fowle. Uppon a tyme whan all byrdes had made a grete convocacyon, and after sowper they wente all to refte, feringe nothinge. The Dwle came forthe whan night was come and exalted herfelf, and fapde: I am greatly rebuked and subdued of all byrdes, and nothinge magnyfied as my nobleffe requirith, but nowe I will exalte myself. For I will nowe with my frendes and kynimen lepe amonge thefe other byrdes, and we shall flee and destrope the gretteste and the rulers of them. And afterwarde I thall be duke and ruler of all wilde fowles and byrdes. Wherfore the called forth buto her the porphurpon and the nightcrowe, the backe, and the swete, and also almaner of nyghthyrdes. And thei all togider in bright harneys with greate Arength entyrd in the nyght tyme bypon all other byrdes. Intendinge to flee the greate rulers, and by blurpacyon to have the dominyon of the cite; but all the other byrdes were waked sodenlye with the noyse of ther harneys, & whan they espred the greate treason, thei ran & caught harneys, and toke the tratours energehone, & brought them all toaider fall fettyrde, and chapnyd to the Cale that he shulde apue iuge: ment bppon them. And whan the Egle knewe this mateer, he gave this dredeful fentence agapne the tratowris: That even forth withe they bulde be drawn through the cite, and to be hanard. And also that the Dwle, and all her kynrede, thulde haue perpe: tuall perfecuepon, and be taken for enympes to all other byrdes, and to be hanyshed from ther company for ever. And for this cawle after the framentys of fablys all other byrdes pursewe the Dwle, and cree owte bypon her. Wherefore in the dave tyme the dare in no wyse apere emonge them, but flepth al by the nyaht, and tekyth her mete with great heupneste and penurite, tayinge in this wrfe:

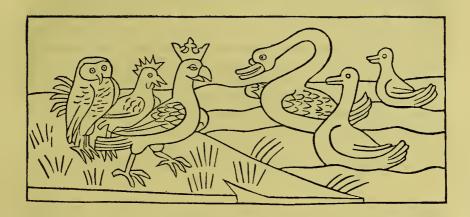
The that ingil reach that have a fall,

And he that betrayth at laste peresth thats.

ADD to in many a greate cite there is meanys made he prowde people and enril disposyd to destroye them that he aboue, that they might have the rule. Thereor such people owith to he ware that they be not punyshed as was the Dwle. For it is wrytten,

Ecclesi. vii.: Do thou noon eupll, & ther shall noon come to the: and offende thou not in greate multitude of the cite; nor be not to bely amonge the people. And also it is wrytten, Prouer. rriffi.: he that thinkyth to doo invil, hal be callyd a foole. But he that walkyth lowlye, walkyth furelye. They that be areate & myahtye. owith to be contente with ther worthipe, & not to blurpe lordeship trule byolently. For of all lordeshyppe the tyme is but shorte, as it is fapde, Eccle. r.: And he that well not bnderstonde this breue: nelle of tyme nowe in this presente lyte thall fele great payne aftyr this lyfe, and it is wryten, Sapi. b.: What hath owr pryde profrted to bs. Dr what hath the hoose of owr rycheste anaplyd bs. All this is fled and pallyd lyke a thodowe. And Walery tellith, li. biii .: That whan Anararchus, an eurle, had reported bnto Alexander that there were innumerable worldes, as Democritus had thewyd buto him before tyme. Alas, quod Alexander, I am but a wretche, for buto this tyme have I not obtayned oon hole worlde. And neverthelelle within a shorte whyle aftir he was includyd, and layde in the space of b. foote. And therfore Duintug Curryus tellith that oon layde buto Alexander: Beware that whan thow comple to the hepatt of worthippe to the which thow labowrifte, leste thou be taken and ouerthrowen with the howeg: that is to lave, with the parellys that longe buto worthyppe. A fertapne fowldan motte noble amonge all othir, kynge Agareno: rum, aftyrwarde that he remembrid that he shulde dye, he cawfed his wyndynge there to be taken and put uppon a spere lyke a baner, and to be preconpled and cryed abowte the cite. That of all his realme and richeste, and tresowres, he shulde no more carpe withe him in tyme of his deth, but oonly that same thete to wrappe his body in. And therfore all transitorye and worldely worthyppe is lytell worth.





• Df the Londebyrdes and Materfowles.

Dialogo lepriii.

to take to londe we and faging of these in the

he byrdes of the londe beholdings waterbyrdes to take ther foode both in the watir and on the londe were fore trowblyd, and came all togider and layde: the begilyd and robbyd dayly of these thaterfowles: for they be faturate in the watirs. And aftirwarde whan they

have wele eten, they come to the londe and take awaye owr leuinge, and devowre it. And so they callyd these Maters sowles forth before them, and sayde to them even thus: Whe he greatlye kepte bare by the meanys of yowe, for atte yowr pleature ye he refreshid in the waters, and yit ye cannot be sufficient saturation ye come to the londe and devowre owre leuynge. Do no more so, fro this tyme forthwarde. For, and ye do, we shall dryve yowe fro the londe, or ellys we shall make some of yowe wery of your lyves. To whom the Maters byrdes answerde and sayde: Sustirs, ye speke uncurreyslye, rebukynge us for owre mete. But we praye yowe hartely that ye will bowchsaws to ete with us of owre delicatis, for owr hartes shall

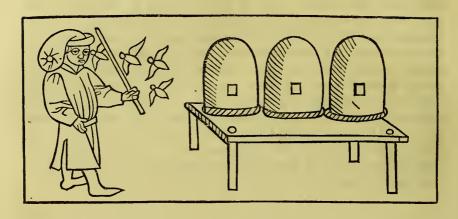
be the meryer for yowre companye. And these Londebyrdes herynge the profirs of the other byrdes, and delyringe watyrmete for guloste slewe forth togider with them in to the watyrs; but for cawse they cowde not swym, they were in greate parell and inbardye of ther lyuys emonge the sloodes and wawes. Wherfore they cryed for helpe and socowre. The watyrbyrdes were mercyfull and full of compassion, and wolde not yelde a shrewde turn for an othir, but toke them bype on ther backes and conveyd them to londe. Wherfore they were lycencyd for ever of them to sede both in watyr and londe at ther owne plesure, saynge:

T Sobre folke dure moch lenger then glotenows;
Aleke folke lyue merger than they that be inugdyows.

many a glotyn is fory whan he feyth other folkes etc, think: inge that he hall never have I nowgh, and that he hal lacke that is nedefull. But God is a good Lorde that made the worlde, and all thinge that is ther in, as it is wrytten, Act. rbii.: Bod hath geuyn to al thinge lyfe and inspiracyon, and all other thinges he hath orderned. Therfore Tryfoltome faith: Bod aeurth car: nall benyfycys to luche as he worthy, and also bnworthye. Ther: fore we owe to be contente of that God lendyth to bs. For as Barnarde layth: The moost ravenows hyrde is contente with the apre. The wolf with the londe, the luce with the water. But a couetows man wolde robbe the erth, the agre and the watgr, and heupn allo, pf he myght for his infaciable defire. But princes in the olde tyme were not of that condicion, for in them was grete continence and rectraphte of glotonye, as layth Aigecius de re My: lptari, lib. i. Where he spekyth of contynence of princes, and first of Alexander, he sapth that walkinge in his fourney with his agid secuauntis he bud to ete brede often tymes withowte any other lustinaunce. And in the same wife it is redde of Scrpion Emplyan. And of Caton it is red that he was contente to drinke fuche wyne as his feruauntis dranke, that were thipmen & rowyd the thippe. And alloo of Panyball it is larde, that he restid not before nyaht, and in the nyaht tyme he bud to tyle, & in the twy: lyahte he went to lowper. And in that same place hit is tolde of the marueplows abstinence of the hoose bnder Warke Satyrie, that

whan an apple tre, ladyd with applys, was in an orcharde adioyninge into ther calleles seyn of them, it was so lest ippon the
nexte daye, and not oon apple mynyshed. It is redde also in Gelis
Romanorum, that Augustus Tesar was a man of small mete: for
he was content with brede and smale sishes, and chese, and grene
sugges, and he tooke his foode in every place, and in such tymes
as hys stomake was desprows, and never ellys. And this grete
restraynte of glotonye was not oonly in men, but also in women,
customablye observed, for hy cawse they shulde be preserved from
synne and shame. For the bely and membris of generacyon be
nyghe togider, and therfore Jerome saith: The bely that is replete withe wyne doth sone boyle and spuyth in to lecherows affeccyon and desyre.





Df the Chorle and the Beys. Dialogo lyrriiii.



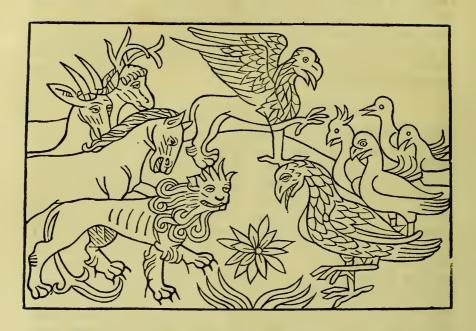
PDP a tyme ther was a Chorle which cheryshed many Beys in an hyue, by the whiche he gate greate good, but neuerthelesse he had manye a paynfull townge of them whan he toke owte the combes. And it fortunyd bppon a tyme that he had a greuows strooke of a bee, which greuyd hym very sore. Wherfore he

was right angre and thretenyd the Beys, and layde in this wyle: I promyle yow by God Almyghty, that and ever ye flynge me more, I shall overthrowe yowe and dryve yowe away. To whom the Beys layde: Thowe Chorle, thow arre gladde to gadre and receive the prophetable swetnesse that comyth of vs, but thow arte both to suffre any payne. Take paciently the bitternesse, yf thow wylt resource the swettenes, or ellys we wyll forsake the, and thou shalte never have more profite by vs. This Chorle within a shorte space after came against to his hyves, and toke owte the honycombes, and forth came a Bee & sunge hym sore, and thryst in his spere and gave hym a greate wounde. Wherfore he was woode, and in grete angre he overthrew all the

hyues and destroyd them: and the Beys seynge the greate suryowsnes of the Chorle, they forsoke him all at oonis, and came never
more there. And so the Chorle was brought to greate poverte,
that was somtyme beyd to lyne prosperouslye. And when he remembrid the greate abayle and prosite that he had receybyd before
season of the Beys, and the poverte that he was fall inne, he hewaylyd his miserable state and sayde:

The muste suffre both disease and payne, That to have auauntage is ever sayne.

RUT now in these deeps ther be many such that desire to lyue effive and to be mery, and to have worldley fove, and aftyr: warde to reane with Cryste in eternall blyste. Manione seke Crofte in delptes and pleasure. But as it is wrotten, Joh. prbiii.: he is not founde emonge them that intende to lyue delycyoully, and aftir the bodyly pleasure. And therfore Jerome faith: be that well leue after the doctrine of Croste, and after the gospell, all his lyfe thall be paynfull and lyke a marrirdom. For Almughty God excluded not man owte of paradice to the entente that he mulde have here an other paradice, as faith Bernarde. Wherfor it is redde in Aitis Patrum, that a broder of religion put a question to his abbotte and fayde: Why am I so sowthfull, fittinge in my cell. To whom he fayd: for thou fawylt neuer the greate reste that we hope to come to. Por the great papies of hell that we dreede: For and if thow woldist beholde them dylp: aently, and if thy cell were replete with woormys by to thy necke, thou woldist aladlye and wylfullye abyde amonge them withowte any flowth. Also it is redde in Uitis Patrum, that serrapne bredren of relygyon prayde and defyred an olde man that he shulde take his reste, and labowre not so fore. To whom he answerde and fayde: Bredren, beleue me truly. For Abraham hall repente hym whan he shall fee the greate gyftes and rewardis of Godde, that he hath no more labowrid and tranaplyd in gooffly tranaple. Also ther were an other tyme dyners personys that sayde to a man of greate perfection: Howe arte thow contents in the mende here to fusive to grete labowre. And he answerde and sayde; All the tyme of my labowre that I fusive here is not sufficient to be comparyd to one daye of the tourmentis whiche be ordernyd to fyn: ners in tyme compnae.



Df a Lyon that fawghte with an Egle. Dialogo lyrrb.



PPDP a tyme Leo, the kynge of wylde beakis, fawghte greuoully with the Egle, kynge of all hyrdes. The Lyon hauynge on his lyde all maner of headis, and they stoode on the grownde redy enhatallyd, and ther feldis pighte. The Egle truly with othir byrdes toke ther auauntage both on the grownde and on the treys, and

with darrys and tharpe arowys they fawght with the bealtis. A byrde callyd Bryfes comynge bye, and beholdinge this myscheef was very fory, and went by to an hyll and ther abode, & wold not medle among them. The Lyon seynge that was fore aferde, &

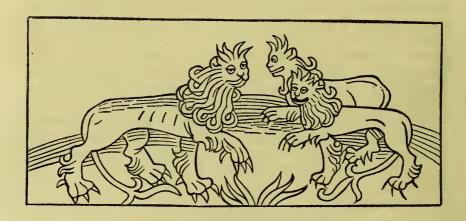
carde within him felf: And if this Gryfon take parte agarn me, I thall be ouercome. The Eale also thought in her mynde: This Grycon hath a taple & fete lyke a beatte. Wherefore I dowte that, tif he fortifie the bealtis, I that not mowe dure. Therfor both the Lyon and the Egle fente forth emballatowes to the Grefon to buderstonde what he was, and why he sate there. To whome the Gryfon fapde: I am a byrde and a beafte, but nepther h. nor k. here I atte for loue & peace. For I loue no percyalte, nor rumowre. And whan he had genen this answere, he was gracyously recepupd of all beatis and byrdes. And to this Grifon walked at his pleasure emonge them all, for he was not suspect to neyther partye, and whan he lawe oportunite he began to treate of peace. and for cawfe the partyes had no suspeccyon in hym they compromytted the mater frely in to his hondes, & he gave centence that thei thuld depart fro the feelde in all hast possible, & no more to continewe warre, but dwell in peace for euer, and fayde:

> ¶ the that is willinge peace for to make, Must be indifferent and no partie take.

APD thus every man thuld do among the unpeable to let them at reft, that he may be the childe of God. Mat. v. Caith: Bletlyd be thei that be petible, that cause peace to be amonge them that discorde: they that be called children of God. Isaie, lii.: How godely be the fete of them that thew peace. And so the fete of men bering discorde be accurized. As Eccl. exbiii.: The double tongid man and maker of Arife is accurad, for he hath troublid manyon that wold have kept peace. It is red in Uit, pa. that on a tym ther was a gret Aryf betwene an bethin & a Crysten, & cam togider with ther kynsmen and frendes euyn redy to fighte, but farnte Appollonge prayde them to be in peace. But notwithstond: inge oon that was cheef cawfer of the discorde and discencyon, which was a curlyd man and myscheuows, lettyd the peace and tayde that he wolde never have peace while he leurd. Then tayd the holy man: Be it as thou fayst. For this daye thall noon be Sayne excepte the, and this sepulchre shall be congruente to thy deferuinge in the belyes of all byrdes and beattis. And to it was in dede, for he was sone flapne in that same fight and troden in the

clerebiii Dialogues of Creatures Moralysed.

fonde, and there he laye all the nyghte. And in the morninge his frendes came to burye his bodye, and they founde it all to torne and denoured of grypes, and of other wylde healtis.



• Of the Lyon that wedyd twayne of his whelpis.

Dialogo lrrxvi.

T fortunyd uppon a tyme that the Lyon maryed twayne of his fonnis, and he gave to every of them a gret woode to ther mariage. But or ever he fente them from him he warnyd them of thre thinges, and fayde: Children, kepe ye my commaundmentis, and in especiall observe these thre thinges, and ye shall prospere and leve

merylye. Hirt, loke that ye be in reste and peace withe them that be aboute yowe. The secounde, kepe ye well this wood which I have gruyn to yowe, that beastis and catell may emultiply and increce ther in. And the thryd, sight never with the kynde of man in no wyse. The eldeste kept trulye these commaundementis of his fader, and increcyd in greate welth and richeste. The yonger troublyd sore with his servantes, and had never peace in his howsolde. Whereor he ranne in to the wodes with grete suryous.

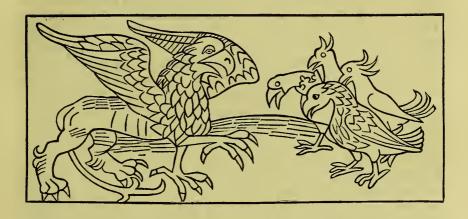
nes and cruelly kyllyd all the beattis that were there, and thortely to tell he robbyd all the wode. And at a layler he went to fee his brodic, and whan he helplde him in welth, and havinge greate aboundance of richelle he fayde: I am bnhappye, for I lyue in grete penurite and trowble, and thow arte iocounde and lyunk in greate peace and pleasure. To whom the older layde: Thow hast not observed my faders preceptis, a therfore these incomodyteys bene fall uppon the; but I prave the to come with me in to the woodis, and te how I have kepped and increced my faders goodes. And as they went togider ther came an hunter, and pighte by his nettys, for to catche of the beattis. Then fapde the ponger Lyon to the elder: Seple thow not how ponder lytell man lahowrith, and intendith to destrope by. The elder Lyon Capde: Knowpit not thowe that owre fader commaunded by that we thulde not fighte with man in no wpfe. The ponger fapte: Fre on the wretch, welt thow lese the noblecte leonene for vagne fables, I my self that go plucke him on smale pecys. And as he ran in greate hatte towarde man, and toke noon hede of the nettig, he fel amonge them, and was falle malihid and taken and destroyed. The elder Lyon tourned home agapne, and layde with a full ladde mende:

The faders preceptis he that obseruith In greate suretye him less conseruith.

the commaundmentis of fadir and modir, and to be obedyent but o them in all thinge that lefull is, as fayth the Apolle ad Tolof. vi.: Thildren, he ye obedient in God to yowr genytowris, for that is rightfull. It is tolde in fablys that a Lyon was hedrede and laye in his bedde ftyll, and myght not ryfe for age. But a whelpe of his which was very strong, yonge and lustye, came to hym to bysite him in his sykenesse. To whom his fader sayde: Joye thow, sonne, and he merye, for almaner of heastis drede the. Saus of oon thinge I warn the, sight thow never with man, for he is strengest of all heastis. This yonge Lyon was fore temptyd agayne man, and sauwghte him to sight with hym. And as he went he fownde two oren yowkyd togider under a iocke, and he alkyyd of them and sayde: Be ye men? And they sayde: Paye, but

we be subdued of man. This whelpe was ever the lenger the fierfar, and fonde an horse fast chappyd with iron and a saydyll bopon his backe, and to him he layde: Arte thow man whom I leke. And he answerd and sayde: Pape; but he hath made me falle. The Lyon meruaplyd & ran forth, & at the laste he fownde an husbonde man cleuynge a tre. To whom he layde: Make the redy, for I woll fight with the. And the man answerde: Let be cleue this tre firste, and after that we shall have layler inough to fighte. And with these woordes the man made a greate clyfte in the tre with his are, and tawaht the Lyon to putte in his cleys in to the clufte, that it shulde the coner be clouvn a conder. And whan he had put them in the man plucked owte his are, and the cleps of the Lyon were falle in the tre, and the man cryde owte for helpe of his nepbowris. To whole clamowre all men of the towne role bope and ran owte, some with swerdes, some with clubbys, and some with fpetys to fle the Lyon. And he feynge him felf in fo greate iubardre for halle he lefte his clers in the tre, and fcantipe cowde escape withe a paper of blodge fete. And so with greate confuspon he tournyde home agayne buto his fader, and comfermed his cownfell: for he had proupd hytte by experience.





• Of the Tyrawnte the Gryfon.

Dialogo lerevii.

S Jlydore fayth, Ethymologiarum rxii, Gryfes is a fedyrde byrde, and iiii. fotyd. And the kyndes of these birdes be gendrid in Eperboray mowntis, that is Scithia Aliaticha, and he is lyke but an egle both in hede and in wyngis, and in all other partyes of his body, he is semble-

able to a lyon. And he destroyeth both men & horses. And he putteth a smaragdyne stone in his neste agayne benymous beastes of the mownte. And he sleyth and destroyeth all men that dwell nere him. This Gryson toke a greate prouynce to rule. But for his tyrannye and couetyse he commaunded thre thinges. First, that no man shulde be receyupd ther, neyther to bye nor sell. Secounde, that no maner of creature shulde come thesis from other contrays. The thryd, that noon of all his people shuld be so hardye to go to other contrays. And these thre commaundmentys were observed of his subjects, and he leuyd in delycis and pleasure and gadryd greate goodes, and no wonder. For what so ever that came to his possession he partyd with no man therof; but kepte it straytlye

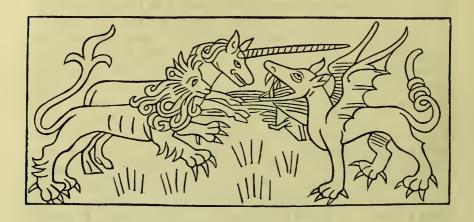
to his owne propre ble. And oppon a tyme by the rightfull iuge= mente of God, thondris, lyghtninges, a tempeltis destroyed all the contrape. The dwellers and comprovincyallys of that contrep ran all togider to the Gryfon, crying and faynge: Go we hens, that we dye not through honger. And he fent forth legates to other nacyons that were nexte adjournaunte to him that theishuld fende of ther goodes and grapnes buto him, and fell them at ther owne pryce. To whom they answerde and sayde: Thow woldist neuer sell to by noon of thi goodes: nor now in thi nede we will noon fell to the. He fent agayne other mellangers, defpringe them to come with marchaundise and to have fre passage at ther pleasure. And thei answerde: Thow woldist neuer recepue bg before this tyme, nor nowe thou thalt not. The thrid tyme he fent to them and prayde them to recepue him and his people, & not to forfake them in myfery and penurite. And they fayde: Thowe camile never to by tell nowe nede coartyth the, and ther= fore we shall not recepbe the, but rather dryue the from by, and if thow come to by. And foo forfaken of al people, in grete wretch: idnes, he dred with all his nacron and larde:

The that well not ferue, nor helpe at no nede, Shall often be indegent and craue, and not spede.

Thekfork this good to be curteys and to receyue foragnes and straungers, and to be marchaundise with other nacyons, and to departe the wordelye goodes with other, and let them conne to comyn ble, for owr Sauyowre saith, Mat. bis.: All things that ye wyll other men do to yow, do ye the same but othem. Thus hiddith the lawe and prophetis all. And Basile saith: Be thow such to other men, as thowe desyrest to have them to the. It is red that whan Alexander went by the wave with his ofte, and both he and all they were nygh loste with thurste, oon gave to him a cuppe of sayre water for a greate gyste, and he commaunded hit to be powered owte. For he wolde not drinke him self, for cawse he cowde not give parte to his knyghtes. But the coverows man saith contrary, Ecclesistic x.: I have sowned reste but o me, and shall etc of myn own goodis alone. Suche coverowse men shulde not be preserved. Wherfore in the olde tyme suche as louyd ana:

ruce shulde not be preferred agains the compn wele, as Malery tellyth, libro fexto, that whan two confullis of Rome Mulde have be fente in to Spayne, and the Romannes toke counsell and delibecaevon ther bopon. Don Scipion Capde: Perther of them lyketh me, for the oon of them hath nothinge, and to the other nothinge sufficith. Jugynge equalpe pouertre and auarpce in maly: ciows people. Also Malerye tellith that Tiberius, the emperowre, chaungid but feldome the juges of the proupnces, for cawfe that they that were newe orderned were berre redy and intentre to recepue. An example is theward of a man that was wowndid, the whiche a greate hepe of flyes covered, and oon came bye and lawe them a draue them awaye. To whom he layde: Thou halt done eupll to me, for these were full and replete. Powe thall othir come that be hongere, and do me more greek. And in lykewyle jugis whan thei be nedy or couetowse thei be gredye to catche, and desirows to have. It is red in the fablys of poetys, that a kynge defired of Apollyne that whatlocupt he towchid myght be tourned to golde, and it was graunted to him. And foo whan he shulde towche mete or drinke with his hondis, or with his live towarde his mouth, it was tourned in to golde. And he was often hongre, and perilihed for lacke of lustinance. And to haboundance of richelle makyth a couetows man hongry, and destroyeth him. It is redde in Chroniclys: That Tarpee, a queene, whan the had taken the kenge of Perce, the cawfed his hede to be smytte of, & put it in to a botell full of bloode, and capde: Thow half eurr thrultyd bloode, nowe drinke bloode thy fyll. So thall it fall in tyme compage to covetows tyrauntis the which desire the blode of the power people. That is to fave, ther goodes and fore labowris. Couetows men in hell thall drinke molton gold. As a philosofre tellith that Pero, the emperowre, was fene in hell, bathinge him felf in fethynge golde. And whan he sawe a greate many of comers bye he capde to them: Come hider ye people that he benditowers of powe nephowers and bathe powe here with me, for A have recerupd the best parte to pow.





• Df a Leoparde and an Unicorn that fawght with a Dragon.

Dialogo leprviii.



here is a heaste the which is gendrid of a lyon and a parde, saith Sosinus, and is namyd Leopardus. And the femalis of them he holder and strengar then the malys. Plinius also saith: Who so wyll resiste to wode Leopardus muste rubbe garlyke betwene his hondes, and withowte taryinge the Leoparde goith away, for he in no wyse may abyde the ayre of garlyke. And the Leoparde berith a colowre subruse, and he

is full of blacke spottis, and these beatis be mothe lest then lyons, and yf he fortune to ete any venyme he sekyth for the donge of man, & etith it and is hole. Ambrose saith, These Leopardus be most cruell of kynde, in somothe that they can never be tamyd to forgete ther cruelnesse. And neverthelesse they be tamyd, and tawght to hunte, and whan theise ther pray they be lette lose, and

if he cannot catche hit at the fowrth or the tyfte lepe he is even wode, and what soo ever come before him, in that wodenesse, he rinneth bppon it be it man or beatte, but pf the hunter preupde come beste and apue it him forthwith: for it is impossible to please hym but with bloode. This Leoparde bypon a tyme fawaht with a Dragon, but he prevapled not. Wherefor he went to the Uni: corne and mekely belought him of helpe, and layde: Thow arte goodely and bertuows, and lernyd to fighte. Wherfore I praye the inteerlye to defende me from the furowre of this dragon. The Unicorn began to exalte hym felf, hervnge this comendacyon and. tapde: Thowe halte reported of me as it is truly. For I am an olde warryowre, and I thall defende the in the beste wife, have thow no doughte. For whan the Dragon oppnneth his mowthe, I thall smyte bym through the throte with my horne. And whan they came both togider to the Dragon the Leoparde began batell, trustynge to have helpe of the Unicorne. And the dragon faught againe them both, & spet sire owte of his mowth with greate stench. And whan the Dragon gappd, the Unicorne ranne as faste as he cowde, wyllynge to thruste him throwgh the throte. But the Dragon mound his hede, and the Unicorne smote his horne in the grownde faste and cowde not plucke it owte, and there he dred and sayde:

> ¶ he that for other men gladlye wyl fighte, Is oftyn confondid though he have grete myghte.

bode, or to fight for any man to truste overmothe in his manifode, or to fight for that thinge that longith not to him. For it is wrytten, Eccle. xi.: Fight thowe not for that thinge that is not nous but the. Therfore ferche thow of thy felf within thi felf what thowe arte, and what thowe wylt doo, and whether that dede partagne to the or not. At lesswife thowe owist not to intromytte in an other mannys matere, but yf thow be partyner therin. Fight not for an other, nor increce not discordis amonge them that barye, but doo as Seneca sayth: Ever let discorde begin of an other, and reconsiliacyon of the. Uppon a tyme dyners men in harnys pursewyd ther enymye, and an other man came and saw them, and ran to helpe the man, and stode with hym agayne his enymyes. And they sayde but him: Freynde, we profee the no

wronge. Take thow that is thyne, and goo thy waye, for we defire to be venged on owre enemye, and not on the. He wolde not be rulyd, but made him felf redy and fawght agayne them with all his power. And they had indignacyon of him, and maymyd him with ther enymye.



• Of the Olefawnte that bowyth not the kneys.

Dialogo lpppip.

LEPHAS, as Brito laith, comith of Elephiogrece, which is an hyll in Lateyne, and he is to callyd for the gretnesse of his bodye. And these beastis be very apte to batell. For the warryowrs of Perce and Mede bse to sight in towris of tymbre set byon the backys of these beastis, and cast downe sperys and

dartys as from a wall, and these Elephawntys have greate mynde and understondinge, and they goo togister after ther manere, and they fere the mows and see from him, and they goo two yere with whelpe. And they never gendir but oonys. Por they have never but oone whelpe at onys. And they lyue ccc. yeris, as saith Icy-dore, Ethimol. xii. And scripture that conteyneth the olde histo-

rpes tellyth that the Elefawnte is taken in thes manere. Tway maydens that be becay virgins theyr pappis beynge bare, and the ouerpartys of ther bodyes also disclosed and theward goo both togis der where these Elefawntys abyde, and oon of them berith a potte. The other berith a sworde, whiche maydyng with lowde boyce fonanne, the Elefawnte herith & compth nere. And by his naturall instinction he knowith the innocentre of the virginall sless, and genyth worthippe buto the challite of them. And as he is lychynge the breftes and pappes of them, he is merueloufly delytyd and fallyth alleap. And withowte taryings the mayde with the Sworde Empteth him in to the softe belve, and thedith his bloode and he fallyth down, and the other mayde recepupth the bloode in the potte, with the which is dred a purple colowre that longyth oonly to a kynge to were. This beate is very famows and greately renomyd, amonge all other healtis, and notwithstondinge he may not knele, for he hath no kneps. Upon a tyme the Lyon walked by the wode amonge all other beatis and loked on them, and all made greate curtefpe, and knelpd down buto him as to ther fouerapne lorde and kynge. But the Elefawnt knelpd not, for he might not. Wherfor the other wilde bealtis were inuidious & went togider to the Lyon, & diffamyd the Elefant. The Lyon cam to him & land: Wilhy art thou to proud & to harde hartyd that thou bowist not thi kneys befor me as other heastis do. He an: twerde: My lorde, I referre to you honour & worthip as my dutie is, I may not knele, for I have no kneys. The Lyon tayo: If thou refuse not to worthip me in thy harte thy salutacyon is acceptable, for he worthippith his lorde fufficiently that labowrith therto with al his pollibilite. Wherfor the Lyon condemnyd the advertaries that accuspd the Elefant, & promoted him to greate worthippe, and fapde:

I 120 man wrongfully owith punglimment to have, But his fawt be provid, for the iuge may him lave.

Ip lyke wyle sugis thulde attende to gyue rightfull sugement, and not after diffamacyon, but after the trowth of enery thinge. For he is notte alwaye fawtye that is accused, but he that is proupd as fayth Isdore. And also he faith: First proue, and then gyue

ingement. Wherof Malery tellith of oon callyd Paulius Torqua: tug. That whan his conne was accused buto him of a trespace, and convicte of the same, he gave fentence of him and sayde: Whan I have cownfelled my sonne to observe my commaund: mentis, and it is prouid buto me that he hath recepup money of his felows, contrarge to my byddinges, I therfore discharge him of myn hows, and grue this centence that he is worthy to be punythed and thall futire deth, and to he did. This a juge owith to do, for he childe not do contrarpe buto righte for loue nor for hatred. for Bernard Cayth, love and hatrede knowithe not the iugement of trowth. Therfore Halerve tellyth, Libro ferto: that whan Calericus gouerned the compn wele within a cite, that he made him felf, thewhich was defenfed with full hollome and inste lawes, amonge all other ther was a conflitucyon that whosoener were take and proupd in the cryme of adulterye shulde lose both his ien. And whan his owne sonne was take in the same fawte, and al the cite came togider and prayde for him that the payne might be remytted, a while he repugnyd, at last he was vide and ouercome with the supplicacyon of the people. But that notwith: fondinge he put oon of his own ien first out, and after oon of his connys ien, and coo he gave a marvelows temperament to equpte. For he referuped to every of them both ble of fepinge and executed dewe justice, and theward him felt both rightwas and mercyfull. Also Halery tellyth of oon callyd Carundius Tirius which made a lame, that whosoeupr entrid among any company of people with a sworde or a dagger aboute him shulde dye. And within a while aftir, whan he was come home from farre contreps, he cam in to his owne hows with his twerde abowte hom. And whan he was warned of some that stode by him of brekenge of the lawe, eugn stravte he plucked owte his swerde, and kylled him self. For he wolde not defende hys errowre nor dyllymple, but rather luffer payne then breke the lawe. Also Malerye tellythe, libro fexto: that whan a juge had geupn falle jugemente bppon a tyme, kynge Cambiges cawlyd him to be flapne, and his fkynne to be fet faste bopon the indiciall fete, and cawfod his sonne to fitte and grue incementis in the same sete aftir the deth of his sader. And soo he orderned by this newe payne that no inge aftyrwarde durk breke the lawe, nor be counte peruertinge rightwolnes for to commawndith the lawe of God, as it is wrytten, Deutero. rvi.: Drebeyne two ingis and rulers in enery place to inge the people rightefully, and be that they varye not from equite in to noon other waye, for lone nor for drede, but do rightfully and indifferently eat al tymes to enery persone.



• Of a beatle callyd Satirus which weddyd a wyfe. Dialogo rc.

Sit is layde, in Catholycon, Satyrus comyth of latur laturi penultima corepta. These Sativibe callyd homuncyones ab uncis naribus, & they have hornys in ther forhedys, & in ther fete they be lyke unto gootes, and such cone laynte Antony saw in wylderneste, and alkyd

what he was, and he answerd and sayde: I am mortall, and an occupier of this wildernesse. And ther he also dyners other whiche Gentyles worthippe, deludyd with dyners errowre. And they cal them Kawnos and Satyros. And this Satyrus is a monstruows beste berynge in the upperpartis the lykenesse of a man, and in the netherpartys he is lyke a goote, and he is called the God of wyl-

dernes and wodys. This monstre weddyd a wife, the dowghter of Hippocentauri, which is a man myrte ftronge and myghtye. And whan he thulde goo to bedde and lodge with his wyfe. First he warned her of thre thinges, and tayde: Wake never no lefpnges to me. Rebuke me not. Por byolate notte my bedde. If thowe kepe these thre, thow thalt continewe with me in greate refte and peace. Within a shorte space aftir this Satyrus thoughte to proue his wyfe if the were obedyent, and tayde: D wyf, tell me the namys of thy progenytowes. To whom the layde: I had never noon. And Satirus fapde with fadnes and mowrninge: Thow halt cone forgotyn my techinge. And the beynge bolde of her kyn: rede and frendes began to blaspheme her husbonde. Wherfor he forloke her, and departed her from his bedde. And not longe after the fuffirde an affe to defple her. And whan her hulbonde, Saty: rus, knewe that, he juged her to be done to deth with all that longid to her. And in her dyinge the made gret mone & toke repentawnce, and farde:

> Most commendable thinge is for women to obage To ther weddyd hulbondes by nyght & by dage.

BUT oftyntymes women be inobedyent. But that soberaynte becomyth them not. for Ecclefialt. faith, xxv.: If a woman have the superiorite the is contrary to her husbonde. And also he faith, rri.: It is bettyr to dwell in a deferte contrave, than with a Ariugnge woman & angrye. A man ther was on a tyme that had a threwe to his wife, and inobedvent, and he chastifed her and made amulacyon that he wolde goo to the markette, and sayde to his wife: In any wyle I charge the put not thy finger in that hoole. And he went and hyd hym in the next hows. And his wyfe began to thinke: Why hath he forboden me that? I will neurr be comothe obedyent buto hym. And with areate halte the ran to the hoole and thruste in all her honde. And the hole was full of sharpe napels and rente her fyngers, and for greate payne the cryed owte in fomothe that her hulbonde herde it, and came connynge and fayde: Why wylt not thow obey my commaundementis. And to he ferupd her druers tymes in that and othir thinge, tell the was farne to obeye. In a greate tempelte & horryble wedder in the fee the thip:

men cryed and commaunded to caste owte the heuvest thinges in the fee. And there was a man in the thippe haufnae his wife with him, which was the grettest threwe of her tonge that cowde be. Wherfor her hulbonde brought her to the thipman and layde, that in al the thippe was not fo areuows a thinge and heur, as her tonge. Wherfore Seneca farth: As nothinge is more commendable then a good wrfe, foo is nothinge more cruell than a trowblows woman. And the philosofre layth: A wyf is other perpetuall iove, or an endlesse payne. If the be badde the cawsith moche trowble, and moche aladnes of the be goode. For goode wrups be obedvent ever to ther husbondes, and love them above all erthly thinge. Terome in his boke that he wrytteth agapne Joupnyan, puttyth an exemple of thre matronys of Rome. The which whan they had loste ther husbondes, they wolde never take moo. The first of them was named Marcya Cathonis; & whan the was alked who the wolde not take an other hulbond, the answerde that the cowde funde no man that wold love her for felf but rather for her goodes, for parauenture the was not favre, but the was riche. The lecownde was callyd Maleria; and whan inquysicion was made of her for what cawfe the toke notte the secounde hulbonde, the sappe the mught not, for her first hulbonde was leupnge in her darly remembraunce, and cupr bulde be duringe her lyfe. The thrypd hyght Anna, and the was greatly mound by her frendes to be facryd to the fecounde hulbonde, for almoche as the was both yonge & riche: the denyed hit, and layde, the myghte not. For the before had a goodeman; and of the thulde take an othir, the land trulpe that he thulde be either goode or hadde. If he were goode, the thulde eurr be in fere to lese hym. If he were badde, the chulde eurr be in forome that after a good man the had mysped and found a hadde.





De the Dromedarye and of his labowre. Dialogo rci.



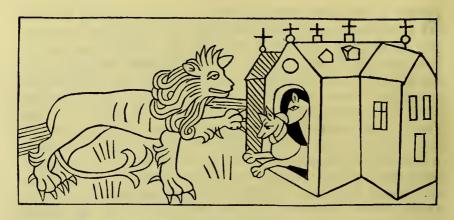
RDNEDARJUS is a beatte, as faith Jerome, that well goo as favre in cone daye as an horse well in thre. The Lyon callyd this heaste to hym, and sayde: Amonge all bestis, to me thou art moost lawdable; for thow canst well ronne and lepe. Where for J wil that thou go in to the easte and inquere of a persone of the quallyte and company of the Gryson,

the whiche wyll fighte with me as I understonde. Wheref bryng me woorde lyghtlye that I may make me redye to batell, and thow shalt be rewarded after the laboure both with goodes and worshippe. The Dromedary began to exalte him felf whan he harde hym felf thus prayled, and toke on him his journey, and trustyng to gete more lawde he ran and labourid owte of mesure, and more then his strength might attayne to. And for hope of rewarde he ranne soo faste, and lept that he descroyed him felf, where sore he fell and gave up the good and sayde:

¶ Suche labowre as we know to let vs fulfgil, That be excelle owre felf we not lpgil,

APD to we shulde discretely do the thinges that we can and know, that we harte not owre bodyes, nor destroye owre tymmes. For faynt Augustyn faith in his rule: He that tourmentith his bodie erceffpflye, fleith his neybowre. For truly than a man kylleth his nevbowce, that is his own bodye, whan he beryth it and punyshith it more than he maye bere. Wherfor Isdor fayth in enery dede owith temperaunce and meture to be hadde, for what fouer is doon withe temperaunce and mesure is holsome, and all that is done overmoch and withowt meture is novows. Ther is a fable tolde that a philosofre with his sonne was in a towre fondpnae alone in the fee, and his fonne was tedpows of beynae there. and prayde his fader to ordayne some meane that he might go thense, and be delyuered from that captiuite, and he founde ther many fedirs of dinerte byrdes, and he fet them togider with pytche and alewe, and made a perre of wrnges for hym felf, and an other for his conne, to that thei with ther wynges thulde five and come owte. And amonge all other the fadre layde to his conne: Beware thow fly not to highe, nor descende not to lowe, but kene a meane of thow delice to be bleffed. For gracyows and bleffed people keve a menewaye, and the fadir dyd to, and escapid owte of profon the rightway, and was fauf. Then his sonne bnderstond: ince that he mughte five was verye glad and eure accended howarde, and the hete of the sonne dissoluped the glewe, and brent the fedirs and confumpd them, and to he fell and dved. Wherfore Barnard Capth: Repe the in a meane of thou wilt not lefe maner.





• Of the Lyon that byldeth an abbay.

Dialogo reii.



Percellent abhave hylded the Lyon for the redempeyon of his own towle and of his frendes, in the which he ordeyned many heaftis to he under rule, and gave to them a rule and a fourme of lyuynge, and made electyon of a priowre and he was the fawne, which is the fonne of the harte, as fayth Papye, and he is dyners of colowre, and the Lyon beleuyd that he wolde he a goode and a relygy=

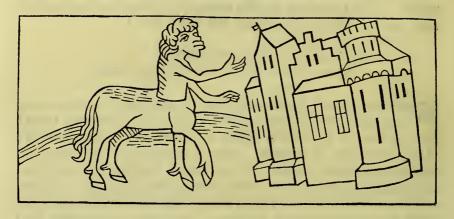
ows cloysterer. Hinnulus this fawne was variable both in colowre and condicions. For he fet his bredren at dyuysion, and cawsyd them to take partyes, and orderned officers, and with in a whyle dischargid them, and ordernyd other. And they that were put owte of office grutchid agayne him, and the other helde with him: and thus he dyd oftyntymes malycyouslye. In somoche, that all they conspirid agayne him, and were agayne him all hoole. At laste the bredren armyd them self, wyllynge to fighte for ther quarell. But a sadde paltray which was olde and wise, and had bene longe there, spake and sayde: Tece, bredren, for it is not good to stryue or fight: yit is it

bettir to voyde this wycked pryowre, and to install an other that is petible. These woordis pleasyd amonge the bredren, and all they with oon consent put hym down, and sayde thus:

Toncorde and some is ever to be holde Amonge bredren, specyally that partagn to son foolde.

The this it aperith that concorde is an acceptable vertue among bredren, as it is wryten, Eccle. rrb.: In thre thinges ther is aret pleasur to my mynd, which be approbable before God and man. Concorde of bredren, love of neybowres, and man and wyf wele agreinge togider. for as faynte Augustin fayth: be in nowife maye have concorde with Cryste, nor with him felf, that will have discorde with a cristen man. But ther be some that cannotte lyue while they be in peace. As there was a fisher that trowhlyd the watyr, and they that stode by rebukyd him, and he antwerde and lapde: It this watir be not trowblyd I cannot lyue. Ther is nothinge more profitable to a cyte than concorde, as oon farth. And therfore it is good to delire to have concorde and ampte. Wherfore Clalery tellyth of concorde libro quarto. that whan Panyball belegyd a cite, the people of the cyte lufficde fo areate nede that they enuyed oon agapne an other, and wolde not fell that was nedefull to fullentacyon of lyfe, and in that same cite oon folde brede, and dyed for honger. And an othir that bought it leaved but a while therwith. And this greate mylery fell of difcorde amonge hem felf. And therfor discorde is ever to be lefte.





Df a beatle callyd Onocentaurus that bylded a palace.

Dialogo reiii.



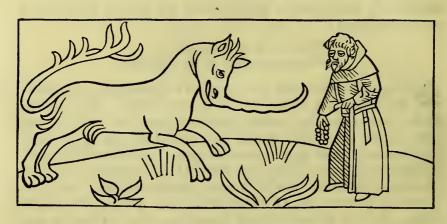
MUCKS monsters ther be, and amonge al other Onocentaurus is oon. Which ys an asse myrte with man, so namyd, for he herith the likenesse of man in half his bodye, and in the other half he hath the shappe of an asse, as sayth Hugucyo. This beaste for his owne pleasure cawsid a royall palace to be made, but trustinge in his owne wrtte he wolde

begyn it, orderne it, and end it, without counsell of the cheefwork-mattir. And also oftentrymes whan his connynge workman gaue him profitable counsell for the greate wele of the worke as he bnderstoode by his conynge, this prowde heaste toke no respect to
him but sayde: I am ingeniows and witty I nowgh, it becomith
not yowe to teche me; but I wyll have all thinge perfourneyd after
myn owne mynde. And whan the palace was synyshed and complete, for lacke of gode fundacyon and wysdome it was rupnows,

and fell thortely to the grownde. And therfore Onocentaurus was betterly confused and spoylyd of all his goodes, & sayde with greate heupnesse:

That man him felf sone destroyeth,
Othich to no dostrine his mynde applyeth.

many oone wyl not give credence to the confell of wifemen; but dispose all thinge after ther own mynde. But loke that thow beleue not alway to then owne conenge, nor truste to then owne wrtte, nor alwaye folowe then owne well, but do all thinge withe counsell, and by the aduice of prudent men and discrete, and be thow apprable to folowe ther doctrine, that thow erre not from the wave of trowth. For it is larde, Sapience, rrxi.: Do thow nothinge withowt cownfell, and thow thalt not repente aftir the dede. For the wiseman sayth, Prouerbi, riii.: He that is ware doith all thinge by counsell, and they that so do be gidyd wiselye. And this is the difference between wreemen and folys. For a foole beholdith but oonly the begynnynge of his workys, but a wiseman takyth hede to the ende, and to suche thinges as pertagne therto. It is redde of a philosofre that syttynge in the markette, in the moote open place, he sayde he wolde sell westome. And whan druerle came to him to bre it, he wrote in a scrowe these wordes farnge: In all thinges that thow intendiffe to doo, ever: more thinke what may be fall to the ther bye. And many folkes derided the centence, and wolde have call awaye the ccrowe; but he consepled them to kepe it, a here it with them to ther lordes sauf, afferminge that it was worth mothe goode. And whan the prince of the londe had receupd it, he caused it to be wryten with litters of golde boon the dorris & gatis of his place. A longe space aftir it fortunid that the princes enimps orderned to delicor him by the meanys of his barbowr, a as this barboure entrid by the gate and red this scripture, & binderstode it, he began sodepuly to quake & war pale for drede. That fepinge the prince caused him to be take, & with threting a tourmentis compellid him to confede the trouth, & aftirward sparid him. But al the first imaginers of the treson he caused to be sayne, and put them to deth. Wherfore a philosofre faith: What so ever thow do, doo it wysely, and beholde the ende.



• Of a beatle callyd Rynoceron which despited agid folke.

Dialogo rciiii.



RICO wryteth, Kinoceron is interpretate in Lateyne, horn in the note. The same is Kinoceros, that is an unicorn, for cause that he herith oon horne in the myddes of his forhede of sower fote longe, so sharpe and stronge that whatsoever he smyteth he herith it downe and thyrlyth it. And he sightyth with the elephant and wondith him in the hely, and overthrowith him. And he

is of to great Arength that he no meanys of huntynge he can be take. But as they tage that have wrytten the naturis of beatis: A fayre made is orderned and put forth agayn him, which openeth her bosome to him, where in he putteth his hede and forgeteth his wildenesse, and fallyth in seape, and too he is taken lyke a man without harneys, as faith Jadore, Ethim. rii. Kinoceron also, as fayth Papye, is a beatle havinge an horne in his note. And he also faith that Kinoceron is a wylde heste of indomitable

kynde in somoche that though he be takyn he cannot be kepte by byolence. This beafte for his strength and lustye inventye myght not beholde nor loke on agid folke. For whansoener that he behelde any agyd people he skornyd them, seynge them crokyd and impotent. De very derision he shewyd them his fete and cleys. And whan his tyme was wastid, and he him self was ware agid, yonge men despysed him, and he pacyently suffice and sayde in this maner:

The that decirery olde for to be, May not despile age in no manere of gre.

The this it aperith that olde men chulde notte be despyled of your men; but rather worthypped. De this we have a comand: ment. Leu. rix.: Befor an horehede remoue thow and arple, and worthippe thou the person of an olde man. And also it is wrytten, Petri quinto: Jonge men be pe lubiede bnto agyd men. And Capton fapth: Byue come to thy bettyr. For as Malery tellyth, libro quinto Capite lecundo, of Alexander which deferund the most principall honowre, and love of all his knyahtes through his greate curtely and buromnes. As he tellyth in that same place, that bypon a tyme whan Alexander behyld an agid knyght, was callyd Wacedone, oppressyd with a tempest of know, he descended from his fete lyahtlye and brought him by him felt, and fet him by the fire in his owne fete. Also Clalery tellyth that whan these hyrdes callyd Ciconie war olde, ther cheking bere them to ther nestis and lave them felf aboute them, and fede them and north them, and kepe them warme, moche rather owith men that be refonable to to do to ther fenyowers and frendes. Moreover Malery tellyth, libro quinto: That whan a noble woman was comptted buto warde for a greate offence, and there shulde have perissified through hongir, her owne downter that was weddyd by the ly: cence of the juge vilited her daylye; but first the was ferchyd with greate dylygence, that the thulde here withe her no mete. But the daylye drough owt her brestis and fed her modir with her owne mplke. At laste the juge mound with greate prete, gaue the modir to the doughter. And a lyke tale is tolde of an axid man that was fustagned in all thinges by his doughter. Uniturys otherwise callyd, in Englysh, grypes, they be bukynde, for they suffre ther progenitouris to dye for nede, and they wyl not focowre them. So manyon be bukynde to ther owne fadirs and moders, and other of ther goode frendes, and the more is ther charge.



• Of a bette callyd Drix that was longe withowte tykeneste.

Dialogo peb.



Solve by the flith, and other autours also, Drix is a beadt in the wildernes, lyke to a gote, of whome the here is reflexyd, & tournith forward contrarye to the kynde of all other beadis. And some say that it is a watirmows, and whan he is taken he is caste owt in pathis and ways. And some other hath opinion that it is a beaste lyke a mows that we call Glirem, in La-

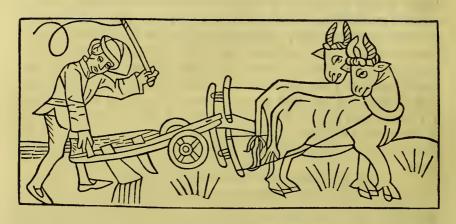
teyn, as faith Judore. And this Drix is a cleane beafte as towchinge to mete, but not to facrifice. This beafte Drix, leuinge longe in most helth of bodye, in somoche that he was neuit syke, and therefore he scornyd and derided syke folke whan they gronyd, and thus he sayde: These people saynyth to

thewe greate custerance of payne to have ease bodylye, and to eschewe trew labour. And thus saynge he was never serviceable to them that were syke, & in langowee. And at the laste he was smyten with a seury, & became very syke. dishersove he began to wepe and wayle saynge: Alas! what shal I do. I have not mynystivde to syke solke, but distanyd them to my power. But now that I am thus cassigate with sykenes, I promise to God that, & if he discharge me of this grete disease, I shal evir gladly serve to syke solke & vnweldy. And whan God had sent him helth, & he was recoveryd in the most glad wise, he served to sike solke and sayde:

¶ God bilitith be bere dayly with lykenelle & disease for own owne profite that we wall him please.

THE we may euidently knowe that instruite is fent to be of God, for our wele and goodely Arength of our foulys, as Caith the Apostel, secunda ad Corinth. rii.: Whan I am Spke, that is to cape bodelye, than am I more stronge and myahty goodly, that is to meane. For vertue is perfourmed in lyke: neffe. And Gregory faith: Bodylye Cykenes is kepar of all vertue, and it is redde in Uitis Patrum that a fertapne percon despred of Johan, the herempte, to be made hole of the febyr tercyan. And he answerde: Thou desirest to be delyuered of a thinge most necessarye to the. For as the bodyes be curyd by medecones, too be gooftelve langours purified by tykenes and caftigacyons. Alloo whan a knyght oppon a tyme, prayde an holy man that by his holy prayers he mught be delyuered from a grete disease that he had, and tolde him more over that he was more bertwoully disposed & more devout in sikenesse then in helth, the holy man answerde and sapple in this manner: I prape God kepe the in the same state, that thow mayst best please Godde, and he moost meke and bertuows.





Df the Comyn Laborer. Dialogo revi.



PPDP a tyme ther was a Comyn Laborer that eryd a felde, intendinge to low it. But the oren eryd not loo wele as they were wonde to do, but wyncyd & made recalcitracyon with all ther power. Wherfore the plouman bete them and pricked them lore. The oren cried owt agayn him and layde: Thou curlyd creature, why betyst thou by that cuer

have bene ferviceable to the. To whome he fayde: I desire to ere by this fylde to maynteyne bothe me and yowe, and ye lyste not to labowre. The oren answerde: We wyll not ere this felde, for the passure is good and it fedith by delycyowsye, and therfor we shall resiste to owr powris. But foralmoche as thei were faste yockyd togidir, and myght not departe, the husbondman punyshed them with prickynge and sore strokys, and so they were fayne to obeye with humplyte, and sayde:

¶ Bettyr it is for love good feruice to do, Than for drede chankleffe be compellyd cherto. APD therfore we that he creaturis induyd with reason shulde ferue charitably whan we owe to serue, and wisfully also, and not constrayned. For coast seruyce plessth not to Godde. Wherstore saynt Augustyn sayth: Constrayned no man can do well, thowghe it he good that he doth. Crisostome sayth: The good will cawsith the dede to be remunerable, and without good intencyon the dede is not alowable. And Judore saith: Suche shall this dede he reputyd, as thyn intente hath hene precedynge. As it is redde of a sogular that cowde well tabowre: And he was sene in his cell tabowringe and doynge worshippe to God; and ther were sene abowte him sower aungelys with sower tapirs stondinge and allistinge him, for his good mynde that he hadde to the honowre of Almighty God.





Df the Ape that wrote bookes. Dialogo revii.



Ape ther was dwellinge in a good cite that wrote veray fayre, & made dyuerle bokes; but he gaue neuirhis mynd to fuch thinges as he wrote, but talkyd with other folkes or harkenyd what was fayde of them. For the whiche cawle he fallified his bookys oftyntymes. Ulrytinge in them the wordes that he spake him self, or that he harde spokyn of othermen. And so he continued, and

wold neugr amende nor correct his fawt. Wherfor noman wold fet him to worke, & so he had no getynge & cam to grete pouerte, & sayd:

The wryter that wryteth all the longe daye Deseruith no rewards, yf his mynds be awaye.

D and in lyke wife when we intende to lynge or praye, we owe to inprinte owre prayers and longe in our myndes fed-factly. For it analyth but lytell or nothing to finge or fay without denotyon & applicacyon of the mynde. The Apostel faith,

Enhe. b.: Singe pe in your hartys to God. That is to Cap: Pot only with borce outwardly, but inwardly in your myndes, that we may fave with the favo Apostel, i. Covin, riiii.: I that singe both with spirite & monde. Seneca faith: I synge & say whersoener I be. Thus did philosofies that intended to thewe & to funde prudence. Wherfor it is but bayne labour to write that areat kudy of them in labouring for wyldom: for ther mighty stodies & la: bowrs apere by ther wife techinges & doctrines. Of whose Malery tellith, li. viii. & faith that Carneades, an old knight & befy t coninge, whan he was palled rc. peris, he had to merueloully spent his tyme in stody for conyng that divers tymes as sat at table for cause of referyon, he forgate to put his hond to the table, his mynde was to belylye occupied in remembrance of coning. Walery tellith of Archimede, a philosofer that whan his cite, Siraculana, was taken, Marcellus commaunded that he wulde not be flarne, and he stode and his ien defixed in the grownde, and made dyners figures, fourmys and ferclys, and to a knyahte compage to him and holdinge a harpe tworde ourr his hede, and alkyng what he was. For the greate apetyte and desire of convince that was in him he gave noon antwer, nor tolde him his name. But whan he had made many ferclys and figuris in the duste, he fayde to the knighte: I prave the trowble not this fercle, nor hurte it. And they toke him for a contemptowre of the empire, and nealy: gente, and so thei kylled him cruellye with the swerde of the knyght that was victowre.





Of a beatle callyd Canteliopardus. Dialogo reviii.

ANCELIPARDUS is a beatte of Ethiope, as fayth Indore libro duodecymo, and Plinius libro occano capit decimonono, layth that this beatte hath an hede lyke a camell, and he is neckyd lyke an horle, & his thighes and fete be lyke an ore, and he hath sportys lyke a parde. This Camelyopardus is a heatte oner:

that he is storisshed with. And this bease semyth more dowtfull than he is, for he semyth some tyme soo tame that well nyghe he may be callyd a shepe, as sayth the forsayde outowre. This bease was a paynture full of connynge; but he of malice ever faynnyd Triste to be monstruows to be avenged agayne him. Wherfore many one despised Triste, and set lytell by him, saynge: How shulde he helpe and socowre vs, that hath nether savowre nor beaute. Upon a tyme this bease, this Tameliopardus, staynyd the image of Tryste in an highe place, and after his power shewid him to be monstruows and despisable. Wherfore Tryste was pertourbyd,

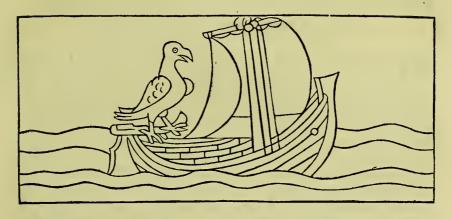
and aperyd to him and layde: Why doute thow to presomptuowlye desile me, shewings me to be monstruows, whan Jam faure
and beautyfull, excellynge the beaute of all creaturis. For
aungellys desire to beholde me and my beautye, and thow labowrist to stele a waye my beaute & worshippe. To whom this
beaste answerde and layde: Thinkyst thow not that I remembre
that thou haste made me monstruows, and not beautifull nor faure.
And therfore nowe I shall venge me uppon the, and neuty spare
to the. And Criste was displeaslyd greately with him; and as he
was payntynge and highe upon a scasolde, he ouirthrewe him and
case him down bacwarde, and sayde:

The hath wrought vengeaunce in a Araunge fourme, That on him felf the Aroke doth retourne.

manyon be byttir and harde hartyd, that neuir will forgiue injuryes & wrongis done to them, but euir awayte to be auengid. Wherfore it is layde, Eccles. xxviii.: He that wyll be auengid, that tynde bengeance of God. And therfore Seneca faith: Alle mulde formeue and formete iniuries; for a grete remedye of wronges is forgetfulnes. Princes in the olde tyme were very buxome and gentyll in genynge rewardys to fuche as defernyd them, and in remittinge offencis to thepr enymes. Wherof Malery tellyth, libro vi. of a confull of Rome, callyd Camillus, the which whan he had boon a tyme belegid Faliscos, the maltir of the game ledde all the mook noble children of the Faliscons by a trapne in to the castellys of the Romannes. Wherfor it was bn= dowtyd that they shulde he fagne to yelde them self to the emperowre. But this Camillus was not pleased with the treason, but btterly despised it and commaundid that the sayde children shulde lede ther forlande maltir falt manaclyd and chennyd, and areuoullye betyn with roddys, with them home to ther frendes to dispole him at ther pleasure. With this great benefices and kyndnes the myndes of the Falvicons were mollyfyed, and to they opynyd the gatis to the Romannes. Ambrofe also tellyth in Summa de Officio in Cronicis Romanorum: That whan a philicien of Birre. the kynge of Epirotarum, had come to Fabryce that belegid a great cite, callyd Tarentus, of the layde kinges, the forlayd

philicien tolde to fabrice that he wolde geue buto the kynge a medecyne intoxicate, by the whiche he shulde due, and by this meanus Fabricius shulde be victoriows, but he this heringe abhorred the treason, and commaunded him to be falle bownde and carped to his kinge to be punyshed. Wherfor Ambrole faith: Uerely that manhode and charite of him is to be lawdyd: for he that hath enterprifed a hatell of knyghtly corage and vertu, wolde in no wyfe optagne frawdelent bidorpe. The forlagde kynge Birrus, this bn: derstondinge, layde in commendacyon of Fabrice: This is the Fabricius that is so noble, which is more harde to be remound from rightwilnes than the conne to be auertyd & changid frome hys course. And so the kynge fell at composicion with him that he had his pleasure. Halery tellith, lib. b. cap. i. that whan the legatis of Cartage were come to the cite of Rome to redeme ther prison: ers that were there in captiuite, immediatly, without taryinge, ther were delyuered to them yonamen that were prisoners to the nomber of MACCC. XL. & all thei were delevered without money or tribute. Wherof areat meruaple may be concepued to te to greate nombre of enympes delpuered frely, too grete goodes forfaken, a marche theward to fo many iniuries. Also Walery tel: lyth, li. bi. ca. b. that whan Pribarnacium, a prince, was taken by the Romannes, & dynerie of his people flague, & many impris fonid, & ther was no refuge to them, but only by supplication. A question was asked to the prince, what payne he a his people had deferupd. He answerde: Such papne as thei deserue that be wor: thy to have lyberte. And whan it was demanded of him agayne what peace the Romannes shuld have with him & his pf thei remytted ther offence, & luffird them to depart bupunished. He layde: If ye apue to his good peace, ye that have peace for euir. If ye give to by bad peace, re that not longe have peace. By the which answer he obtaynid not only relaxacion, but also he had a gret benefit; grantyd to him & his of the cyte of Rome. For they wer made & admittid cytesyns of the same cite of Rome.





De a byrde callyd Laurus that occupyed thypmannys craste.

Dialogo peix.



P the water as wele as on the londe is a hyrde, and is named Laurus. And he both flyeth and swimmeth, as saith the Glose, Deuterono. riii.: He flyeth lyke an egle, and swymmith like a fish. And is hut a lytel byrde and blacke, & fatte, and bydith euge nyghe waters, and he may not flye farre. Inherfore oftyntimes men that be swyft ronne aftir them and catche them. And of this birde it ys wrytten in

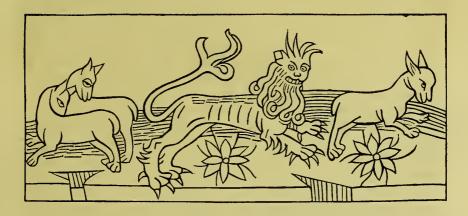
Aurora: Laurus is a dweller of the watirs, and inhabitator of the londes. This Laurus was a thipman, the grettest that cowde be. But ever he overchargid his thippe, trustinge to his conynge. And many tymes his frendes rebukyd him therfore, but neverthelesse he amendyd him not but occupied to styll for coveryle of lucre. And uppon a tyme he fraughte his thippe excedinglye with dyverse marchaundise, in somoche that he cowde not gyde it for the greate burdon and the trowblows ways, and therfor the thippe sanke to

the botome and was drownyd. And foo this Laurus was breetly budoone, and made greate heuynette, and fayde in this manner:

The that couefith sodernly greate richeste to haue, May fortune to lese moche, and scante him self saue.

AT ARCHAURTIS mulde take hede hereto, and not to be dearows of halfy wynnynges to be fodevnly made riche with grete parell, but furely to increce to goodes with moderacyon. For Bernarde faith: I will not sodernly be made grettelte, but I will profite and encreace moderatly fro lytell buto more. There was a chorle that had an henne, the which layde enery daye an egge, and to he gadryd many and folde them, a encrecyd to his auauntage. And at last he thoughte, pf this henne were kylled and openyd he shulde have many eggis in her. And for cawfe that he was inordinatly couetowie, and wolde have had grete lucre at oonis, he cawfid the henne to be flavne, and departed in twayne and fownde noon eggis in her, but lofte all, both henne and eggis, aftir the commune proverbe that layth: He that couetith all, oftyntymes lefith moche. Therfore marchauntis and chapmen owe to be ware to acte any thinge wrongfully. For the godes of bniufte men thal sone be destroyed, aftir the opynyon of the philosofre that saith: Richeste lyghtly gotyn may not latte longe. Also, Proner, pr.: Herviage or lyuelode that is hallylye pourchellyd in the bearnninge thall lacke bleffinge in the endinge. Whan a marchaunte in the fee woon a tyme had folde his wyne, which was myrte half with watyr, for as moche money as though it had be pure wyne; and whan he ovened the bagge to putte in the money that he bad recerbyd for the myrte wone, an ape that was in the hippe espied it, and in secrete wife cam and cawante the bagge with the money, and fledde to the ankyr and littinge there bppon, the opened the have and threwe oone peny in to the see, an other in to the thippe, and so the continued tell the had caste them out every penye. comothe that the marchante had noon anaple by his frawde.





Df the Lyon howe he was an hunter. Dialoga c.

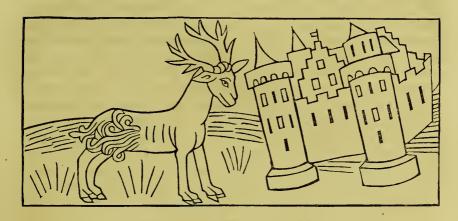


LUDA ther was fomtyme that was a famowfe honter, and ever this was his customable beage: Whan he hontyd he wolde eadly beholde all the beakis before him, and marke curely oone of the beste, and hym purfewe with all his myghte. But the beaste beynge in goode distaunce, and remote frome the Lyon, stedde in all haste possible. Wherefor the Lyon was grevyd, lackynge of

his purpole, and faylynge of that he hopyd to have. And than he laboweid to have of the other heastes that he had siest fortaken: but he cowde noon optagne; for they were gon and stedde, and hydde them in ther covertys. Wherewith the Lyon was angirde to hyterelye that he wolde never after hunte more, but sayde with grete wodenesse:

It is a great madnesse the suretye forsake Df thinge that is sertagne, and the contrary take.

amanyon whan they may have the thingis that be competent for them, thei take noon hede therto, couetinge to have bettyr, & therfor they be oftyn decepuid, & cannot com to possession of luche thingis as thei in tyme past might have had. Then they wolde take that thei may not com by, a recouir that is lofte a bn= recouirable; but thei prenagle not but feldom. Wherfore thei mourne & be in gret heuineffe. Agan whom Dauid frekith, if. Re. rii. Pow that he is dede why do I faste, whethir I may cal him agaphe, I that rather go to him: for he that never returne to me. It is also tolde in fablys that the nyghtingale taught a yong: man that had takin her to mourne not to gretely for a thinge lofte that cowde not be recovered. As it is redde in Balaam: It is but a madnesse and parell to fortake a thinge sure and sertagne, for an other things bayne and bucertague. As Ilope thewith by example, that ther was a dogge went over a brigge and bare a peace of flesh in his mowth, and whan he espied the shadowe in the water he fortoke the flesh that he had in his mouth to kache the flesh that aperyd in the water; and therfore he lofte it. So do manyon that for couetyle of getynge forlake ther lure possession, to optayne that they have not, nor never can have. Wherfor Ilope faith: Thinges certaine owe not to be for laken for banyteyes. For as it is but madnesse to truste tomoche in surete, so is it but foly to hope to: moche of banyteps, for bapne be all erthly thinges longpage to men, as layth Daupd, Plal. reiiii.: Wherof it is tolde in fablys that a lady boyon a tyme delynered to her mayden a galon of mylke to fell at a cite, and by the way as the fate and restid her by a dyche fode, the began to thinke that with the money of the mylke the wold her an henne, the which thulde bringe forth chekyns, and whan they were grown to hennys the wolde fell them and by piacis, and eschaunge them in to thepe, and the thepe in to oven, & to whan the was come to richeste the tholde he maried right worthinfully buto some worthy man, and thus the rejoycid. And whan the was thus merueloully comforted and raufshed inwardly in her fecrete folace, thinkynge with howe greate iope the thuld be ledde towards the chirche with her hulbond on horsebacke, the savde to her felf: Goo we, goo we. Sodaynlye the smote the grounde with her fote, myndynge to spurre the horse, but her fote sypped and the fell in the dyche, and there lay all her mylke, and to the was farre from her purpole, and never had that the hopid to have.



• Of a beaue callyd Tragelaphus that was a falle byldar.

Dialogo ci.



RAGELAPHAS that is a beate of a gote and a harte, as faith Brito, and it is a nown compounde of tragos, that is a goote, and laphos, that is an harte, which beate, thoughe he be of the limilitude of an harte in fom parte, neverthelesse he hath rowgh herys lyke a goote behynde, and a harhydde thynne, and hornis he hath also lyke an harte, and full of braunchis. This heaste was a principall workman, and a greate deuisar in hyld-

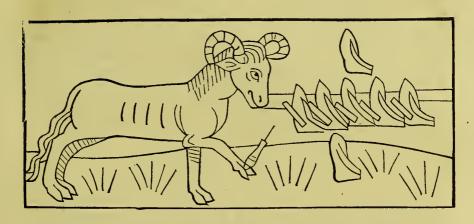
inges. But he was a falle disceynar, and begilyd many folkes. For whan he thulde grue cownfell for druers edifications to be made, he wolde orderne suche fundacyon that the hyldings thulde sone fall, and to him self he wolde saye: Hit fortith not to me thowach it fall, for I thall have the more anauntage in reedification of suche workys. And thus his hadde cownfell was robbery to every man that medlyd with him. Amonge all other in that coun-

trey ther was a myghty tyraunte, wyllynge to hylde a meruelows paleys for himself. And for to have it persourmyd he sent for this hedemakir, and delyveryd to hym money innumerable for the constructyon of the palace. This cheef workmakir layde a hadde fundation lyke as he had bud before tyme, in somothe that whan the worke was knished the wallys departyd, and clave a sonder in the myddes, and all the hoole worke hegan to linke. The tiraunt, that seynge, was sore agreeyd and cited the archemakir and sayde but hym: Why hake thow deceyyd me thow cursyd wretche. To whom he answerde and sayde: I was disteyuid whan I layde the fundation, but now it behouith to bete downe this worke and make a bettyr fundation. This tyraunte was wode that so greate a coste was otterly loste, and cawght him and threwe hym downe from the toppe of the palace and destroyde him, and sayde:

¶ For cownfell geuynge that is not good, Manyone leath and is in heur mood.

THERFORE he thow ware to gene falle consell and worked. For many tymes it happith that thei which grue falle countell fall in greate trowble and myscheef, as it is wrytten, Eccle, rebii.: To the anuer of wycked countell all myscheef shall happyn, & he shall not knowe how it comith to him. As Orosus tellith, that whan a tyraunte bopon a tyme had dampnyd many innocentis, a goldsmyth that was namid Pimis, wyllynge to please the sayde tiraunte, made a grete bull of braste hauinge a durre in sone of his lydes by the which they that were dampnyd myght be put in to the larde health bealte, and he gaue it to the larde tyraunte, to the entente that he would include al them that he loupd not and put fire binder, and foo in greate paynes they shulde crye, and make greate nople lyke oren or other bealtis. But this tyraunte abhor: ryd foo cruell a dede and fayde buto him, that he hym felf first shulde entir, that by him he myght have experience what noyle he cowde make, other lyke an ore or lyke a cowe. And immediately he was put inne, and poonylihede withe deddely payne that he hadde ordernyd for other.





• Of a beatle callyd Bubalus that was a thomaker. Dialogo cii,



PTD an ove ther is a beatte right lyke, and is namyd Buhalus. Soo butame that for wyldnesse he wyll here no yocke in his necke. Aftrica norishith and bringith forth these beattis. In Germany also be wylde oven, hauinge hornis of so greate length that they be set with drinke boon the kinges table for ther greate capacite, as saith Isdore.

And it is a beatte of great arength, wherfore he cannot be tamyd, but yf an iron ringe be faunyd in his note by the which he maye be ledde. And he is blacke or yelowe of colowre, and he hath but fewe herys or noon. He hath also a forehede of horne defentlyd withe tway myghty hornis. And the flesh of him is profitable, not oonly to mete, but also to medecyne, as saith Plinius, lib. reviii. cap. r. This Bubalus was a thomaker greatly enamyd for his conninge, whiche by his crafte leuyd honestlye, and kepte a greete howsolde.

But after that whan he had gotyn greate goodes by his crafte he began to despite it, and sayde: This is a fowle crafte, and a hatefull, for euer my hondes be blacke. I sit also continually in filth and turpitude, lyckynge blacke ledir and shoone. But I wyll amend it, and he an apotecarye, for then I shall be redolente and swete. And whan he was a spicer and shulde occupie his crafte every man mockyd him, for he cowde no skyl theron, nether to bye nor sell. Wherfore with in shorte tyme all his goodes that he had before gadryd were consumyd and wallyd, and he was fall in greate povertye and made grete heuynesse and sayde:

¶ Bettir it is in smal craftis wisely to preuayle, Then to chaunge symplye and of leuinge to soyle.

CHERY man therfor beware and consider his own state, and lughtly not chaunce. For the Angles Costs, Writing and lyghtly not chaunge. For the Apollel Caith, Prima and Corinth. vii.: In suche vocacyon as ye be callyd, continewe ye in the came. For Seneca Caith: A ponge tre or plaunte mape not grow, that is often remembed. For perseneraunce is called a stable and perpetuall manipon, ordepnyd wele in reason. And as Tully writeth Primo Rethorice: The nobilite of man hulde dwell in this perseueraunce. That is to say: Pot to be broken with aduersiteis, nor to be exalted with prosperiters, nor to be ferred with compnaevons and thretingis, nor also to be included or howed from bertue by promes or adulacyons. For Seneca also faith de Paturali= bus Questionibus libro tertio. And also as the expositor super Boecium de Consolatione saith: that the philosofies layde or cowchyd two tonnes of wone in the entrey of the hows of Jouys, and, aftic the declaracyon of the layd expositor, the hous betokenyth this worlde present, the two tonnys prosperite and advertite. Of which it behouith enery creature to take entringe in to this worlde. Alexander might not ouercome the constaunce and perseueraunce of Miogenes. For whan he came to him on a tyme, littinge in the fonne, and had him defire what he wolde, and accordinge to reason he mulde haue it. This Diogenes answerde with greate fedfaltnes, and layde: I wolde, quod he, before all othir thinges that thow kepe not the fonne fro me. That is to meane, that thou stonde not betwene me and the sonne. And so hereof came a prouerbe: That

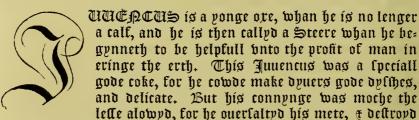
Alexander attemptio to have put Diogenem from his degre of fablenes, but it was more ely to him to deprive kynge Dary from his roall fee by force of armis. And therfore faith Seneca, libro quinto de Beneficiis: That Diogenes was moche ftrenger and richer than Alexander havinge at the worlde, for it was more that he frely refulyd, than ever the other might grue. And therfore that day Alexander was vice, for he founde suche a man to the which he cowde nothinge apue nor take awaye. The olde philosofies dispylyd all temporall thinges, and reputyd them to be byle and of no valowre. Wherfore a philosofre weppyd, for he sawe men labowring and travelynge with to great dylygence abowte ther feldis, bynes, and howlinges, as though in them were perpetuall blyffe. An other philosofer ever lawghid, deludid, and scornyd men of the worlde, for that cawfe that ther felycite reflyd in fleshly delectacyon continually, and in love of thinges transitorye of this mortall lyfe. Wherfore it is wrytten, Jere. li.: Euery man is a foole of his owne convnge, and every man is confuspd of his owne sculptyle. Sculptile is callyd that thinge which a man loupth beste, and settith most price hee in thes worlde.





• Of a Steere that was a good cooke.

Dialogo ciii.

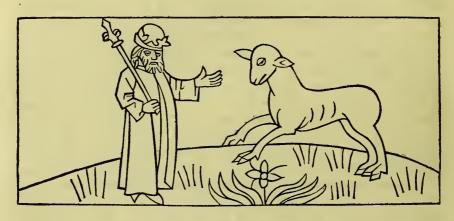


it. Wherfore his lorde callyd him before him, and sayde: Why destroyes thow my mete that is so sumptuous and delicate, with hommesurable salte. And this coke answerde and sayde: I salte it well, for it saudwrith & relecith the bettyr in my mouth. Seynge his mastir that he wolde not amende for his greate glotonye he all to bete him and put him owte of his seruyce, and soo he was expulsyd tro manye goode seruyce, and atte the laste for his insaciable glotonye, and inordinate apetyte of homesurable saudwre he was kyllyd, and wretchydly dyed and sayde:

A Many moo people be glotonye is flayne, Then in batell or in fight, or with other payne,

Ikewyle many glotowns will nothing but that pleasith to them felf, and suche as they desire. And they that followe ther owne glotonows apetyte, be lyke buclene bealtis. Wherfore Seneca faith: Dhedvent people buto the belyes have the lykenedle of puclene healtis, & not of resonable creaturis, but as the Glose faith: Pot the mete, but the fowle apetyte, causith the synne. It is gretly culpable to a crysten man to worthip his bely as a god. & for concupifcens & apetyt of glotony to expulse & destroy that vertewis of the fowle. For Galiene faith: Concupifcens of metys by hurte to the fowle, and cawath goodly fayntnede. For truly howe moche any persone is replete bodyly with metys, so moche more goodly is he mynyliked in vertewys. And Procrates layth: The more largelye thow fedili thi corruptiblye bodye, the more thow hurtist it. In Fraunce somtyme was an abbotte, the which dayly was ferund delicatly, and ete of the beste, and richesse he lacked noon; but he was euir like, and cowde not be repayrid with medeconvs. Wherfore he was in desperacyon of his lyfe, and toke uppon him the order of Cistercience, in the which for parcyte and scarcenesse of mete he amended and was hole, and stronge. Wherfore Galiene faith, abstynence is most excellent medecyne. And also it is wrytten, Ecclesia. xxxvi.: He that is abstinent that encrece his lyfe. It is red that a fertagn people, callyd Branmarnes, wrote buto Alexander, and farde: It is bulefull to be to have owr belies Arapnyd with metys, and therfore we be withoute spkenesse, & lyne longe. We he very hole and have neuvr nede of medecyne, and these people desired nothinge of Alexander. fauf immortalite, which they lacked, and he cowde not grue it to them. Ther was in owre dayes an agid man which leurd many peris; and whan it was alkyd of him why he had so areate helth and leurd to longe, he answerde and sapde: For I never rose fro table foo replete that my bely was groupd: nor I never blyd to be let bloode: nor I knew neuer woman flessbly. For these thre cawlis I have hadde helthe, and contynuawnce of lyfe.





De a beatte callyd Capreolus the which blyd to iogle.

Dialogo civ.



APREDIUS, suche a beaste ther was comtyme that cowde most sotelly sogle. He cowde also singe very wele, dawnce also, and talke plesauntly. Peuerthelese he was the more eschewyd of all people for that he occupied excedingly: and therfore he leuyd but pouerlye. And whom a tyme he went to the kynge and sayde: My lorde, moost souerapne, ye knowe wele that I am a

connynge iogular, & pace all other in your realme; but for al that A am not gladly harde in your realme, nor rewardyd aftyr my connynge. But fewe or noon can iowgle so craftely as I can, and notwithstondinge they be take forth and largely rewarded: tell me the cause? To whom the kynge answerde: As thow says thow canst iowgle wele, but this is thy fawte: Thow doyst al thinge excessfying both in doynge and in saynge, wheref the herars be fastydyows and werye, but and yf thow wylte be gladly

harde, stody thow to speke and to sowgle temperatly. This Tapreolus did aftir counsell, and was verely wele amendyd in his goodis in shorte tyme aftyr, and leuyd meryly all his dayes and sayde:

Playes and desportes be acceptable and goode, Temperatly blyd, and in a mean moode.

we owe to do luch thingis as we knowe and can with temperaunce, that we cawfe not werpnesse to the beholders, for Andore faithe: All things that is overmothe and withoute me: fure done, cawlith werynelle. And a fertayn verliffer faith: The wordes of them be not acceptable: that ever be talkinge, for ther farnges be not stable: For the whystelringe brider maketh mery fonce, and vit the fely byrdes begylyth he amonge. A childe alkyd a question of an old man, and layde: Fadir, is it bettir to speke, or be Ayll. To whom the olde man spake and sayde: If the woordes be unprofitable, leve them; if they be goode, differre not longe to Speke them. It is wryten, Eccle, rrris.: Ponge man make but lytell speeche in thyn owne cawse. If thou be twyes interogate and alkyd a question, have thou redy then answer in thy mynde or thow speke. Ther as be senyowes he thow not perhole, and amonge anyd folke call not out thi speche. In Mitis Patrum oon made a quellion to an olde man, and layde: How longe thal I kepe filence. To whom he cayde: Tell thou he spoken to. In every place if thow be styll thou shalt have reste, and kepe thou scilence buto a tyme of conuenience. Temestides, a philosofre, fand to a chorle that fate with him at dyner, and spake not: Art thou lernyd, me thinketh foo, for thou spekilt not. Therfore Itdore faith: Whan tyme requireth speke thou, & in tyme be styl, & speke not but if thou be spoken to first. And also here thou al thinge paciently or thou speke, & the question of an othir mote ever precede & cawfe the to grue a refonable answer.





De the Hare that was a lawyer. Dialogo cv.

HE Hare, Lepus, went to Pareys to scole, & was in processe a goode lawyer, and therfor he went to the Lyon and sayde: Py lorde, I have spent & consumyd my goodes in studye and scolage for connynge and science. Wherfore I pray yow that I may be well maynteyned & stypendyd, and lyue worthipfully buder the protection and shadow of your wynges. To whom the Lyon answerde: Iswill sirst make a profecof thi wys-

dom & conynge, or I grante thee thi desire. Go with me to see dyners thinges that I maye prone thy lernynge. And as they wente by a wode syde there came an hunter, havinge a bowe and arowis, and ordeynyd to thoote aftyr the here and the fore: but the fore was wylve. And whan the espied the bowe and the arowe the lepte asyde, and escapid fro the stroke. The here was prowde trustyd to his own strength, and came hastely agayne the man willynge to teere him on pecys, but the hunter losyd his arowe and smote the bere and kylde him. This seinge the lyon sayde buto

the hare: Nake me a proverbe of this, that I may knowe this science, yf thow desire to be admytted to my falarye. The hare wrotte immedyatelye in his booke, and sayde:

¶ Agayne deth it preuaylith moch more amonge, To have wyldome than to be Aronge.

And the igon commended this proverbe, and led the Hare with him to a cyte where they founde a lorde rebukynge his feruauntis. And oone of the feruauntis toke pacyentlye the rebukys of his makir. The other was impacient and not sufferable, but full of frowarde answers. Wherefore the lorde in his ire all to bete him and spoylyd him, and expulsyd him owte of service, and kepte styll the pacyent and promoted him to greate worthippe. And of this matere the Hare wrote to the Lyon, sayinge in this wise:

Moche bettyr it is many tymes to be figil Then to speke shrewdize and have ingil wyll.

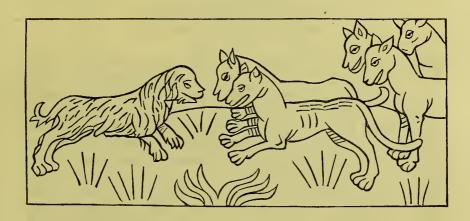
The Uyon also magnifyed greatly this proverbe, and ledde the Hare in to a towne, in the whiche they fownde a laborer yock-ynge his oren, and allygnyd them to ther iourney to ere rii. acres of londe, and delyverid for the fedinge of every of them a botell of haye. Don of these beates went forth and bare his hotell of haye withowte grutchinge, and an othir began to speke holdlye and prowdly, and sayde: What thuse his suffice he to bere have with his. He shall not fede us so. And thus saynge, he wolde not cary have to fede hymself with him. And whan they came to ther laboure, and had eryd unto eugh he that had the botell of have restresshift himself. The othir was werye, and havinge nothinge where to be comfortyd for greate hongre he dyed. Where the Hare wrote to the Lyon, saynge in this wise:

¶ Bettyr it is at nede lytell thinge to haue, Than betterly nothinge that myght the lyfe saue.

The Lyon confyderinge all this, fayd but the Pare: Trewly, fonne, thow half studyed wel, & loste no tyme in vayne, for thou canst answer wisely to energ question. Wherfore he gave him great wagis and promoted him, and sayde:

The that of honowre desireth to have a charge Dwith to be connunge, and of very wossome agre.

AUDPERTIS thuld take hede hereto, & continually apply them to have connunge, that they mave be promoted. For the mynde of man loyeth and is fed with connynge, and therfore it owith to have noon ende. As Seneca faith: Be not faynte in lernpage, for lyfe and lernyage shulde ende at onys. And an other faith: If my foote were in my grave, pit wolde I gladly lern connynge. For connynge and leience is defirable both for it lelf and for other; for it is beray profitable to many thinges, as faith the expositor uppon the sirste of the Ethikes. And that man is very bleffyd that hath founde wyldome, and haboundith with prudence, Prouer, iii. Therfore olde princes had ther mastirs, as Traiana had Plutarcum. Pero had Seneca, and Alexander had Aristotyll. Whan Alexander was born, Philippe, the fadir of him, wrote an epille to Arillotyl, sayinge in this wife: Philippe to Arillotyll fendith gretinge. Knowe thow that a conne is born to me, wher: of aretly I rejoyce and referre aracys buto the goddes. Dot oonly for cawle of his byrth, but rather for that it fortunyth him to be borne in thy tyme. For my gret confidence restyth in the, trustinge that thow thalt bringe hym by in vertewe and doctrine, that he maye be worthy to be a gydar, & profitable to the wele of our reame. And hit is to be noted that a prince of a reame owith to be wrfe, not conly in disposinge of thingis temporall and lawys of them, but also in drupne thingis and lawys of God. As it is wrytten. Deuteromii, rbii.: Aftyr that a kynge haue postession and is fette in the trone of his reame, he that cawfe the Deutronomye to wrote buto hom of the lawe in a volume, takonge an example of the pressis of the trybe Leuiticall, and it shall remayne in his kepinge, and he thall rede it all the dayes of his lyfe, that he may tern and have remembraunce to drede his Lorde God, and kepe the cerymonyes of him which be commaunded in the lawe. And if the prince be not let tyrde, it is necessary to him to be counsellyd of suche as be lernyd. Wherfore he is commawnoid to take an examplar of the lawe of preptis and men of the chirche, as Helinandus expownyth. Tully faith in Detusculanis Questionibus libro quinto: Philosofir is a serchar of the mynd, which drawith owte vicis by the rote, and purgith them, & makith redy the cowlys to bringe forth goode frute. Papie faith that Academia was fomtyme a towne oftyn tymes thakyn with erth quays, stondinge but a myle from Athenys, which town philosofies, that is to save, Plato & al his, chose to dwell inne, that drede thulde cawle them to be continent and to be doutefull euir, Eeschewe othir vices, aplye ther lernyge. And of that town they were namyd Academici.



Df a Dogge and many Moluys. Dialogo cvi.



DDGGE which was a grete harkar & enemye agayne Moluys to fight agayne them was keppid in a greate cite, and he was so fierse that in nowise he wolde suffer them to entyr the cite. Mherefore the Moluis hatid the Dogge, and laye dayly waytings to destroye him. And for that same intente thei came togider in to the feldys, and sent forth two of the eldest of them in message to

the Dogge, saying but o him: Thou arre mighty & goodly stronge, & vertuous, & therfor al we be astembly drogider in the feeldis to crowne the our kyinge; come with his peleablye and receive thy

ccrurbi Dialogues of Creatures Moralyled.

dignite that thowe may de honowrably put in postession. This Dogge was madde for ione whan he harde him felf thus lawdyd, and thoughte he shulde be exalted and departed from the courter lage in which he had sure abydynge, and went forth with his enginees to his coronacyon. The Moluys conveyed the Dogge servetly to ther owne companye, and whan they espeed hym they fore tissed them self togider, and all to rente the Dogge, and sayde:

The that decireth to be hardy and bolde, Shulde ever dwell Cyll in a Cronge holde.

ADD a man that dwellith in a strong place owithe not to de= parte thens for fapre promis & flateringe woordes. For ther he many decepuers, decepuinge them that be not ware with fugryd woordes. Wherfor Albartanus faith: Thou shalt not drede byt: tyr woordes, but rather grete frokis. The philosofre faith: De that wyfely distimulith, the foner prenaylith agapne his enomye. And Isope, wyllynge to shewe that a man owith prudently to confider why and for what cause any thinge is prompsed or gruph to him tellyth & inducith a fable, and faith that on a tyme a theef came to a mannys hows by night to robbe him, & a Dogge which was in that same hows barked & made grete noyle; but the theef was subtyll, a pluckyd brede out of his bosome a gaue it to the Donge to cawfe him to be Apil. The Donge refused the brede. & fande to the theef: By thy giftes thow labowrift to cause me to be Apl, that thou maple robbe & spoyle my maltir: if I shulde take thy brede thou woldest excarpe at the substance of this house, a for this lytel morfell that thou profirst me I shulde lefe all my lyuinge; but I woll not lese my continuall & dayly sulfinaunce for thi falle pleasure. And therfore I aduise the to departe from hens wplfully, or ellys I that cry out agapne the thew thy thefte. And all the whole the Donne was Apil the theef tarped, and whan he barked the theef departed & durft not tarpe. Therfor an autour faith: Whan any thinge is geupn the remember why, and to whom thou aeupst thi apftes haue an ie.





■ Df the Wolf and the Affe. Dialogo evii.

HE Molf on a tyme cawyd with the Ale, but the Ale labowrid full truly aboue. The Molf was malycyous and drewe the cawe undernethe, cekynge an occasion to deuowre the Ale. Wherefore he made quarell agayn him and cayde: Why doyle thow throwe the dust in

to myn ien. The ACE answerde, and sayde: I doo not so to thee, but I govern the sawe persightly aftyr my wytte and connynge.

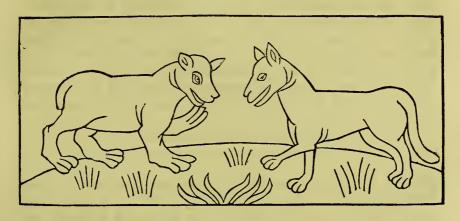
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If thow wilt sawe aboue I am pleasyd, and I shal laboure beneth trulye. To whom the Wolf sayde: I cannot; but and yf thow throwe any more duste in to myn ien, I shal put owte both thyn ien. And they thus sawynge, the Wolf blewe with all his power wyllynge that the duste shulde size in to the ien of his felowe, but the tymber stoppid it, and cawso the dust to fall in to the ien of the Wolf, and he was greuously paynid and sware that he wolde ouisthrowe the portars and becars. But the tymber fell sodeynly by the sightfull ingement of God, and oppressed the Wolf and kylled hym. The Ase lept and sauyd him self, and sayde:

Many one that thinkith his neybowre to kyll Is flayne with that same sweeds fore again his wil,

THUS doo malycrows people that lave nettis to decepue ther nerbowris, and to take them. But as it is written, Eccle, rrhiii.: He that ordernith a pitte for his nephowee thal fall in to it him felf. As Tope inducith a fable, & thewith: That he that lahowrith to discerue othir folkes God thall suffir him to be begilpd a dampnyd. And forth he bringeth an example and faith: That on a tyme a mous came to a grete waterside, and durste not swym ouir, and a fronge espied him, and thoughte to deceque him, and Capde: Thou art welcome, brodir and frende. It is layde that frendeship is proupd in necessite, wherefor come with me, for I can swym right wele. The mous truftid wel, & suffirde him self to be fall bownde to the foote of the frogge. And as they fwam, the frome descended into the watir and drowned the mous & kylled her. And at the laste ther came a kyte slepnge ouir and espied the mows and caught her, and the frogge also, and ete them both. And therfore faith Isope: So mote they perish that wil speke farre and decepue, for it is worthy that punyshment retourne to him that causith it.





Of the Bere and the Wolf.

Dialogo cviii.



PPDA a tyme the Bere callyd the Molf to him and fayde: We twayne he had in greate reputacion, and have a greate name emonge all othic wylde healtis. But and if we take owr lodgynge togider, and lye in oone mankon nyghtlye, we thall he more louyd and dredde of them all then we he. These woordes pleaked but o the Molf, and they made com-

penye and dwellyd togider. The Bere gave informacion to the Wolf, and fayde: I will continewe gladlye with the in somer, for thow thalte fede me with suche bytayle as thow mayle gete by thy huntynge; and I had cherish the in my cell, for I am very well purveyde in the wynter. I wyll not that thow thalt he withowte in the wynter in the froste and the cold; but rather continew with me in my cave, & make good chere. The Wolf belevid well, and with all his dilygence dayly he went an huntinge to fede him self and the Bere. The Bere lyved myrylye withoute laboure. And

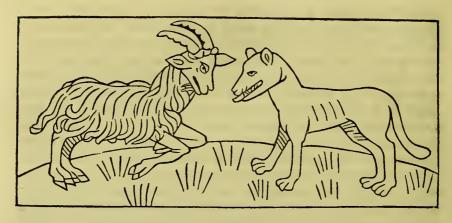
whan the Wolf came to his cell, the Bere broughte him to his cave: but there fownde he nothinge. Wherfor he was gretely fory, and verye hongrye. The Bere lycked him felf and was well refreshed, & toke noon hede of the Wolf. Wherfore the Wolf spake and sayde: What is there here to ete, why has thow disteyuid me thus. The Bere sayde: Sit downe and lycke this felf yf thou lyst, and ellys goo whedir thow wylte. The Wolf was decyned, and with greate mourninge retournyd agayne to the woode and sayde:

Tuermore wyfely a profe let bs make, Dr we to owr howfolde any personys take.

thulde preue our frendes, or we grue credence buto them, for no man that is wolf while disclose to his frende the for no man that is wrfe shulde disclose to his frende the fecretnede of his mynde; but if he be affured of him and have proupd him before. As it is wrytten, Eccleff. ri.: Bringe not euery man in to thi hows. That is to meane, into thy mynde, by halfye credence geninge, for the worlde is replete with greate foteltye. And also it is wrytten in the same place: If thow have a frende, proue hym in thy trowble, the affuryd of him or thow thewe him all thy mynde. For certagnly a prudent man and discrete shulde notte to haltplpe grue credence to his frende; but after he hath proupd him, and founde him faithfull, he may the more largely committe trufte bnto him. Wherfore Halerne writeth, libro ter: tío, cap. biii. of Alexander, kinge of Macedone: That whan Phi= lippe, philicien buto the layde Alexander and his perfightly proupd frende, shulde apue him a drinke, ther were lettics sente to Alexander, contemporare that the land Philippe was corrupt with money of kynge Darre, and he had put benyme in the medecyne. Which lettres whan Alexander had redde he dranke first the medecone, and aftirwarde immediative he delivered the letters to Philippe to rede, havinge in him to greate confidence that in nowyle he cowde mystruste him. Therfore we shulde eschewe to be knytte to any personne in fauowre and ampte before a dew preef. For the philosofic saith: Beware thou of frendes not proupd. And Seneca faith: Take delyberacion with thi frende, but first with thy felf, for every fellowe is not good nor faithfull. Therfore discreeyon muste discerne the goode from the badde. It is tolde, that on a

tyme twey felows went togider by the waye. To whom a bere fodaynly mette and made on them a grete fawte. For drede oon of them scandyd a tre. The othic lave flatte on the grounde, faynyge him felf to be dede. The bere went to him that laye lyke dede, and demyd he had he dede, and departed from him and went hys wave. His felowe descended whan the bere was goone, and alked of his felowe what the bere had larde to him in his ere, and he larde: The here counselled me to be ware of luche a felowe that hath fortake me in to grete a juhardye. And it is to be notyd that enumyes that offende either to other to the bettermoste that they can, they mave never have fure and continuall peace toxider aftir. Alherof an example is tolde of a chorle that had but sone fonne. And bypon a tyme he lycencyd him to goo to a place and playe; and a ferpent hote him, and kylled him, and he was buryed and a figne fet uppon his grave. The farde chorle lar darly in a wayte, and bethought him howe he might fle the ferpente; and at latte founde him, and in greate angir smote at hym wyllynge to have kyllyd him. But the serpent fledde in to an hole, and he smote of his tale. And ther grew inextinguible hatrede betwene the chorle and the servente. The chorle at laste spake of peace, but the ferpente answerde and layde: It may not be that thow spekyste of. For as longe as thou lepfte the grave of thi fonne, & as often as I beholde my taple cut of ther thall never betwene by be perfite neace nor concorde.





Df the wylde Gote and the Wille. Dialogo cir.



ANULA, as taith Papie, is a female Gote of the wyldernelle. This Gote watchid on a nyght with a chorle, and as the wente homeward from her palture the Molf came to her and fayde: Powe thall I fyl my hely of the, for thou mayst not escape. This Damula knelyd downe before the Molf, and sayde: I pray the for the love of Godde to suffir me to go to

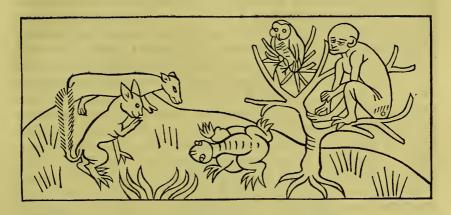
the folde, for my kydde soukyd not this daye. Wherefore he may perish with hongre. And truly I promyte buto the, whan I have fedde him I had retourne to the agayn. The Wolf thought surely to have them both, sayinge: Go to this folde and bringe this kydde with the, for I desire greately to se him, and I hall be saudwable to yowe both; but withowte the, he shall have no grace. This female Gote sware to sulfill all this, and forth she wente. But whan she came home she kept her hows and brought uppe her kydde, and never retourned to the Wolf. Wherfore the Wolf made greate lamentacyon many a longe daye aftir, and sayde:

The that is possessyd and hath golde in honde, Is not wife to lese it for promys tresour, or londe.

many on hauing fufficience, for concupifcens & auarice, des fire to swalow by al thinges like wolfis insaciable, that never be faturate, Wherfore they be boyde oftyntymes, and not alwaye fully replete. A couetows man, full of auarice, is lyke a beffell botomelelle that is neuer full. As it is wrytten, Eccle. quinto: The couetows man thall never be fyllyd with money, and therfore olde princis harvo couetyle and fortoke it. And they desirid not to have dominacyon to gadre money, but for worthippe and conferuacyon of the comune wele. Wherfore Halery tellyth, lib. iif. whan Servion was accused of couetyle to the senate, he answerde and layde in this maner: Whan I lately had lubduyd all Affrike buto yowr power, I referued therof nothinge to my behofe, fauf oonly my name. For he was nampd eupr aftir Scipio African: for he lubourd Affrike. Malery also tellith of Mantenle Curione that was the verye lovematic of curtelye of Rome, and a spectacle of Arength, whan the legatis of the Sannytes were come to hym, and he had recepupd them in to his place, they behylde hym littynge by the fire bypon a stole etynge his sowpere in a platere of tre. They office to him a aret fumme of golde, and with sweet woordes they prayde him to occupie the golde to his worthippe, and to ete no more in tre. And he lawahid and layde: Your labowre is in bayne to bringe golde to me. But goo ye and repoorte buto the Sannytes that the Mantenle Curione desircth rather to rule them that hath possession of golde than to have the golde. And also saye buto them that the layde Turione well notte be corrupte by no money, nor by drede of any enympes. Also it is tolde in that same place that whan the legatis, cent from the Sannytes, were come to Rome, they founde Fabrice, prince of the Romaynes, attinge and lyngynge. To whom whan they had offirde a greate summe of golde for ther lyberty, he beholdinge not his owne wele, but rather the comune profit, gave this answer to them and sayde: Goo pe fro me, and here powr golde with powe, for Romannes have more affection to have domination outr gold kepers then over the golde. And also saynt Augustin tellyth de ciuitate Dei, that Lucyus Calerius, that dyde whan he was confull of Rome, was to poore that no money was founde in his hows whan he mulde dpe, wherefore he despred the people to ordepne for his berpinge.

For in that tyme the princes that rulyd the comune thinge, that was mooke ryche, in ther owne howks they were very pouer. Wherfore faint Augustyne saith, in the same place: that oon of them was twees confull, and he was otterly expulled of the fenate, for cawfe that x. powndis of money were founde in his hows. And Malery faith: Every man labowrid to encrece the compn wele, and not his owne, and defired rather to be pouer in a riche reame than to be riche in a pouer reame. And he inducith examplys of the confullys that were foo pouer whan they dyed, that they had no goodes to preferre theyr doughtirs to mariages. But, notwithfond: inge, the necessite of worthy men was releupd by the senate. And they hepd customablye to preferre the doughtyrs of them to worthipfull mariages. And faint Augustyn Epistola quinta: That thei that wisely aduertith and attendith, say that it was more to be forowed whan the welfull pougettee of Rome was forfaken, than whan richeste lacked. For in powertye the integrite of all goode maners was conserued. Richeste corruptyth the mende of man worse than any other enympe. Wherof it is red that the holle of Alexander was encychid owte of nombir whan Darpe was deuite: t breuely aftir whan they bulde fight agapne, thei of Alexandirs hofte were ouercome. Which whan Alexandir bnderfode he com: maundyd immediatly al tho goodes to be brente that his hoofte had gotyn by spolyacyon, & sayde: As longe as my people had no possession of goodes, ther was noon that might reside them. But now that they be onerate, and charged with gold and cyluer, they be made flowghtfull and bulufty; and whan the goodes were brent and gone, they fawahte and were manipe as they were before, Also it is redde of the Romannes, that in old tymes they warryd to gete worthippe, to have lybertye, for conservacyon of the compn wele, and than they obtained and had the bettyr at all tymes. But whan ther myndes were infecte with couetyle and auarice. then were they continually vide and ouercome.





• Of a lytell discolowrid beaste callyd Clarius and the Swyrell.

Dialogo cr.



ARJUS is a lytell beate, fome what more then a Mecyll, and he is callyd Harius, for he is variably colowrid. For on the bely he is whyte, and on the backe he hath a colowre lyke alhis, to comly that thowe may be is depayntyd with colowrys, and he is of the kynde of piroly, and he by dith moche in treys

and bringeth forth his generacyon. And dpuers men ble greatly to rejoyce in dyuers garnamentis, furryd with skynnes of these beatlis. But neverthelesse thys prety beatle rejoycith but lytell in his owne surre, allthoughe that this Marius be but lytell of bodelye quantite, yit aftir the consideracion of his noble surre he is a most excellent beste; and so is the Sqyrell also. These twayne were associate togider, a sayde: We twayne be honourable a of

grete price amonge all people for the gret valowre of owr fkynnes. And forasmoche as we be so noble of owr natys kynde, let be purfewe fuch bealtis as be write a despisable. Wherfor it forming that they founde a Tode crepinge, & they greuid him fore, & put him to grete beraceon. To whom the Tode spake & sayde: God made bs all, & not we owre felfe: if ye be more bewtifull, thanke ye yowr Maker. These beestig were wroth with the Tode, and put owte both his ien, fayinge: Daryst thow speke agaphe bs, thou bglye creature. And aftirwarde they fownde an Dwle makynge her neste in a tre; and they made greate showte and nopse aftir her, and put her to flyghte and destroyde both her neste and her eggis. The Dwle fledde with greate heupnelle, and lapde: Bredren, pe have done eupll to me, for I am a creature of Goddig creacyon, as ye be: but thowgh A cannot be avenged my felf, an other shall be bengio bypon powe for powr extorcyon. At the last they founde an Ape japinge and mowynge bppon a tre. To whome they fayde: Why art not thow hamefalle, thow world of all bealtis, for thou halt no taple, and thow thewiste be then arte. The Ave was woode and cam downe from the tree, and kyllyd them both, and plucked owte ther guttes, and layde in this maner as here folowyth:

> Mobie people naturallye be curteys and goode, Mockers and Chorners be farre fro gentyl bloode.

them that be pouer and lowe, for nobilyte restith not in the dignite of the parentys, but rather in the composition of goode maners. As the philosofic saith: Pobleste is that thinge oonlye that garnyshith the sowle with good maners. And also yt is communely sayde: He is a hyllayne that doth byslanows thinges, and not he that was borne in bysla. It is redde that a lyon dyd greate hurte in his yowth, for he hadde wowndyd sore withe his cleys a boore, a bull, and an Ase. And in processe he was olde, and in the wynter season he fell in to a greate know, and he was so colde that he cowde not ryse by him fels. That seynge the boore, and remembringe of his olde wowndys, he smote him grewoully with his teth. And the bull also gooryd him in to the

bely with his hornys. The alle with his helis layd at him frely, and hit him on the forehede with many a greate stroke. The lyon myghte not slye but spake with grete dolowre, and sayde: All things that I have overcome, overcomith me nowe. My worthippe is nowe a slepe, and helpe of myne honowre is paste. Beholde nowe he noyeth me that I have noyede; and as I have done to other before tyme nowe fallyth it to me.



Of the Horse and the Boore. Dialogo cri.

A a tyme it befell that an Hors had pleded to longe ageyntle a Boore, that by longe contynuance the Horse becam to poer that he was nat able to manteyne his plee for lacke of money or goodes, for all his substance was spent & gone, & he sought his frendis. Than he went to the Mule & prayed hym

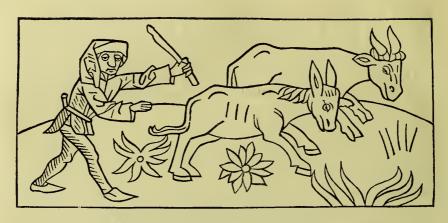
with great lamentacyon to lend him r. li. in golde, the whiche he dyd for pitze with a good well. Wherwith the Horse wan his plee Executered all his cottys and damages, with habundance of great goodes. Thus whan all his care was path, and he beinge ageyn in his prosperyte, the Hule come but hym Exequired his lendt

money. The whiche, with a mockynge maner, the Horce, that was inflamyd with ire and falshede, callyd to him the Camell and the Ale, and they thre all to bete the Hule, and went forth to the iuge. The iuge this knowinge he gave this centence, that all that money shulde brevely be restored to the Hule, and for ther violence, and hurtys that they had done to him, they shulde paye him an hundryd markys. The camell havynge no goode to paye, he forcoke the cyte and was banyshed. The alse was imprisoned & stocked take, & ended his lyfe wretchidlye. The Horse was constraying by greate rygowre to paye his dettys and his damage, and so he remaying in greate poverties, and was betterly bidone and spoylyd, and sayde:

The that is indettyd, and wyll neuer paye, Shal lefe oftyn tymes, and his goode thall awaye.

Ther be manyon that be bukynde that knowe not benefitys done to them, nor yelde no thankpugis to ther goode doers. Agayn luch, Caton laith: be thou remembryd of the henefitis that thou halt recepuid. And also he saith: A lytell gyfte that thi power frende geuith unto the, recepue thou gladlye, & remembyr fully to grue thankinges. But many oon now a days, not conly grue no thankynges, but rather fpeke fallely agayne ther goode doers. As it is red, that whan a fertapne kynge had exalted oon that he especyally lougd aboue al other. This man thought, & fapde to him felf: The kynge hath to gretely anancyo me that I that never aquite him, nor be free. Wherfor he companyo the kynaes deth. The kynae that knowinge cyted him before his own prefence, and the trouth knowen, he jugid him to be drawn throwe that cite. And as he was drawnn every man threwe buclene thingis byon him; and he fuffirde it paciently, for almoche as he in prosperite had be combrous, and not fauowreable to any perfone, but prowde a novable to all people. But whan a frende of his which be lound as him felf had thrown a stoone at him, & Emptte him on the too, he cryed out & made grete heupnelle; & whan he had be drawnn, a was brought befor the kyng gayn, the kynge afked of his feruauntis: How behaued that wretche, him felf, in his paffpon. They fayde: Meray pacpently. But he made grete lamen= tacyon for oon Aroke that was geupn him. The kynge inquired. of him the cawle. And layde: For I loupd him most feruentlye that fmote me, & truftyd lynglerly to his focowr. The kynge lapde: De then owne mowth I juge the, thou had feruante, for thou halt most falfely, withoute cawle, conspired agapne me. And the kyinge commaunded that he Gulde be hanged forthwith, accordpage to his demerptes. Hitte is a greate maruaple that creaturis hausnae reason bulde be so inarate and bukunde, whan brute bealtis buresonable knowe ther benefactours. As it is redde, that bppon a tyme whan a lyon was taken in the nettis of hunters a thepeheerde that was compassionable buto hym delywerid him. And an other tyme the same Iyon was agapne taken of hunters, & put in to a caue of the emperowrys with other wilde healtis. And the forlapde thepeheerde for hys offencys was calle in to the same caue to be denowerd. And the Iron knowings the Mepeheerde not conely hurte hym not, but also preserved hym from al other beatis that wolde have devowerd hym. Alloo it is redde, that the duke of Saronve fownde a Ivon fightynge withe a mooft cruell ferpente. whiche hadde compallyd the necke of hym rownde abowte, and intended with his benime to de him. The knighte beholdinge the nobleste leonyne, and the malyce serpentine, he smote of the serpentis hede. Whereore the Iron followed the kneighte lyke a tame beatte, and never fortoke hym. And for the fortage knyahtes love the forlande Ivon fawahte agains his enimies, and whan the knight was dede and buryed, the Iron, for love, lave on his grave and there dyed.





Df the Alle and the Dre. Dialogo crii.

P Dre and an Alle had ther dwellynge togider with an hulbondeman, whiche fedde them plentyfully; but many tymes he prickyd them and compellyd them to labowre. Uppon a tyme this man bete his Alle, and he was angrye and went to the Dre, faynge: What that we doo; this

thorle betith hs fore, and makith hs werre. Let hs goo from hym, and case hp owr yockys, for we be but yonge as yit, and we maye he mery a greate whyle and owte of daungere. And so forth they went. And as they walkyd hy many fayre passuris they were betay gladde: and at laste nyghte came, and it was beray darke, and they compleynyd enerith to other and sayde: How shall we sepe. Dre hows have we noon as we were wonde to have. Tertaynlye it had hene bettyr for bs to maynteyne trewe laboure then to departe. And as they laye on the gronde, couetinge to slepe, the wolf came cryinge and beryd them so sore that all the longe nyghte they were withowte slepe, and sayde: It is not goode for bs to byde here, but rather with smale beastys, for then shall we he desendyd of shepeheerdes and doggis. And whan they came to the slockes, desyringe to be with them and tarve all nyghte, the shepeheerdys expulsyde them and bete them, and they weppyd and

made grete mone, & concorded to dwel with a laborer that punylmed them foore, & fed them frantly. Wherfor they were compunite gretly, & retourned to ther first state & faed:

Then through the world to wandyr & be without guyde.

The this we may note what inductive it is to goo in to Araunge contreys, and fro place to place, & to be lodgyd in other mennys howis. Wherof it is lapde, Eccle. rrir.: It is a wycked lyfe to be logid from hous to hous. And it is also bettir & more profitable to luffic otherwhile some small areef, then to suffic a aretter areef. And whan a man thal doo any thinge eugr he owith wyfely to consider what may fall to him therbye, as the wife man faith: What soeur thow doo, do it wisely and beholde the ende. And also he saith: I wal paciently suffix small hurtres in eschewing of aretter. Wherof it is tolde that a kyte on a tyme areund downis very fore & stale awaye ther chekyns, and otherwhyle the downing defended them felf to ther power, and smote him with ther wynges, & draue him away. At last they made a counsell, & chose the goshawke to be ther kynge to mayntagne them agayn the fury: ous kyte. The kinge began cruellye, and was to them more nova: ble then ther olde enymye, and toke dayly oon of the fatteste, & ete her. The downess complaying emonge them felf of ther kyinge and layde, that bettyr it had bene to them, & lette hurte to have luffirde the batell of the kyte, then to be mourdryd dayly and cruelly flayne withowte defence or remedye. By this it is thewyd that bettyr counfell is bettyr with reste and sykernesse than delectable with belynes and parell. As Flope thewith in fablys that the feelde mows came to the towne, and there he was worthyly receptlyd of the mows of the cite, and he made hym greate there, and commended the large expense of the core greatlye, and browght him to the byshopis celar and gaue him delycate mete. At laste came the botelar, and the kape ratled, and in came he. The howfe mowfe fledde in to his hoole. The feld mows ranne agagne the wallys, and feantlye escaped with his lyfe. At laste they mette togider, and the felde mows lapde: I had lener gname harde benys all my lyfe then to be in this coderne feere. Take to the thy delycates, that he to the greate pleasure, for I love pece with powertye and

quietnesse delyteth me more then precyoute of metys, or delycyows fedynges.



• Of the Goote and the Ram. Dialogo criti.

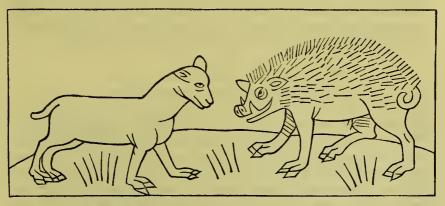


JUERS beadis in a grete flocke were gadryd togider uppon a tyme, and fed them in ther palluris. The Ram amonge all other callyd the Goote fro the flocke and fayde: Go we fro the flocke: to what entent abyde we with these thepe so thame fullye. And whan they were deparryd from the flocke, and had for sake the felethippe, the rauenows

wolf that lurkyd in the woodes came owte bppon them and bote them, and fedde hym felf, and fayde:

Mettyr it is with compeny furely to goo, Then to be foole for drede of thy foo.

for this example it aperith that he that for takith goode compeny for takyth greate furety. For it is wrytten, Eccle. iii.: Wo be to the fole man: for if he fall he hath no helpar to ryfe. Ther was a wodehenne that had many chekyns which the norythed louingly. There came a kyte daylye awaytings to the the chekyns; but this wodehenne gadryd her chekyns togider to defende them from the ranenows hyrde. And all they that came to her were protected and defendyd. Penerthelesse oon of them wolde energiated aloone, and toke noon hede of his compense. Wherfore the cruell kyte cawayte him and have him awaye, and etc him withowte mercye.



Df the Pantere and the Pogge. Dialogo triiii.



APTERA is a beatte of dyners colowcis, very fayre and swete smellynge. Solyne saith that it is a beatte very especyall varyed with colowcis, full of smale cerclys, soo that he shynenyth of the yelowe cerclys that be hyd, and his colowcyd boody is distinct in yelowe and whyte. And it is in his manere a meke beatte, and he

hath the dragon couly to his enympe. And whan he hath etyn, and is sufficiently ereplete with druerle metys, he bydeth him telf

and flepith in his caue, as faith Phisiologus. And after thre dayes he ryleth from fleape, and makyth great noyle. All other bealtis whan they here the voyce of him they gadir togider, and folowe the swetnesse of the sauowr that compth owte of his mouth. The dragon al lonlye whan he herith the voyce of him is full of drede, and hydith him felf in his caue. Uppon a tyme this Pantera was aretely temptyd to ete of an Houne. But foralmoche as he was accustomed to ete clene mete, he abhorred that was bnclene. Potwithstondinge he nourisshed an Hogge for him self and ordernyd for him a moott clene lodginge, and cawfid him oftyn to be wypedde, and wolde notte luffir him to be wrappyd in the myre. This buclene towe was wroth, and had a naturall apetyte rather to be rollyd in the myre then to be kepte clene. And at a leplar this lowe stale owte of the hows, and all to desploy her self with other swyne of her owne kynde. Wherfore the forsayde swete bestelPantera hated the Hogge, and putte her away from him for euer, and lapde:

I from nature and kynde any thinge to chaunge. It is versy paynfull, and oftyntymes Araunge.

of the myre of concupifcens and lecherye, for theyr bad cultome, for the philosofre laith: Custome is an other kynde, and therfor withstonde in the begynnynge. Temptacyon in his springinge is lyke a yonge plante that elyly may be pluckyd up or ever he growe to a tre by age. But as the Glose saith: Customhably synne is lyke to an olde sykenesse, which is harde to be helyd. Where it is wrytten, Thero. riii.: It ethiops may chaunge his skynne, and a parde hys varyacyon of colowre, then may ye doo wele after your continuall synne. As who saith, it is lyke an impossibilite. It is redde of Respalyane the emperowre, that whan he was coverows, and had so contynuyd unto age, and a sertayn persone had repreuyd him and sayde: A fore maye chaunge his skynne, but not his conducions. He answerde and sayde: At suche men we may smyle, and take it to owr owne correctyon.



• Df the wylde Alle and the wylde Boore. Dialogo crv.



S Pappe wryteth, Onager is a wylde Alle, and aper is a Bore or a wyld hogge. There two bealtis fonde ther maltir walkynge in the fylde, & thei fayde but him: Helpe bs, maltir, we praye the, and grue rightfull ingement of bs. To whom he fayde: What thall I doo to yowe. The Alle ancomerce: My lorde hath deceynyd me, for he hath a lytell whelpe that etyth

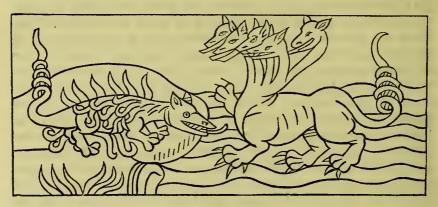
of his mete, and sepith on his owne bedde, & my lorde cheryshith him and playth with him dayly, and he neugr towchyth me, nor shewith to me suche mery contenance, that dayly here his sackys and bere my self in his labowr. To whom his mastir sayd: Thou Asse, yf thy desire he to be oftyn sene & touchid, thow muste be clene & not desylyd. The lytell whelpe is acceptable & plesant to his lorde, for he is continually clene & waytyth whon him. The Bore also sayde: My lorde kepith a nyghtingale at whome in a goldyn sage; and whan she syngeth he rejoycyth gretly, and is

beray myrye. And whan I drawe forth my longe it is nothinge to his pleasure, nor whan my felowe lyngith nether. Wherfor we pray the order this matere in dewe fourme. To these petycions ther mastir answerde and layde: De knowe notte what ye shulde aske. If ye desire to be harde and taken hede to, ye muste have delectable and swete songis; and voyce timable, and not contrarye. The nyghtyngale is is wyouldye harkenyd, for the spekyth and singethe plesauntlye, and so do not yowe. And they were confuslyd with these wordes, and sayde:

That is not lefull we shulde neugr are, Por in buknowyn connynge owr tongis lare.

THERFORE of we delive gladlye to be fene and towchid, let bs stody to be clene & not desilyd. And moreoupe, pf we woll be harde and attended to, speke we plesauntly and vertuouslye: not byle woordes of ryhawdry and of corrupcyon. Some personys there be of whom the throte is lyke a grave that Aynkyth whan it is openyd, as it is wrytten, Pfalmo. b.: A grave al opyn is the throte of them. That is to lave, of synfull men that ever speke Kinkynge woordes. Of whom also it is wrytten in that same hooke: God mote destroye al wycked lyppes and tonges, large spekynge. That is to meane, agayne God and his nephowee. They that speke suche woordes of contumely and insurve owe not to be harde, as Seneca faith: The errs thulde be stoppid againe bad talys. Diogenes, the philosofic, layde to a sertague persone that tolde hym a had tale that his frende shulde save by him, it is to me dowtfull whethir my frende to layde. But it is very fertayne to me that thow fayste shrewdipe of me. Antisthenes an: swerde to oon that reported that an other shulde save threwdlye by him, he lapde not lo of me, but of him that knowith him felf to have suche fawtys within him. Senocrates answerde to oon that curfyd him: As thow art lorde of thi tonge, to am I lorde of myn erys; for I mave close them at my pleasure. He gaue alsoo an answer to an othir that tolde him that a sertagne persone curfud hym, and reported fallely of him: I care not. For herenge shulde be strenger than the tonge. For to every creature longith but oon tonge and two errs: and so a man shulde suffir more with

his tway errs than any man myght speke with oon tonge. It is tolde in a boke of lapes of philosofies that oon answerde to an other that fande threwdely to him: Thow mayle efflye fave to me eupll, for I wyl not answer. In the same boke hit is tolde that the philosofre, Zeno, sapde to cone that curipd him: Af thou hardilt thy felf with mone errs thow huldofte be ftpl, and noote well, that there was greate pacpence in olde fadirs in luffringe of contume: lyows woordes and rebukes. It is redde of Alexander, as it aperpth in the iii. boke of iapis of philosofir, that Antigonus savde buto him: It is convenient to then age to rule, as who faith: Thow arte boworthy to regne, but by the reason of then age and voluptuousnes, and neuerthelesse he suffirde it mood pacpentipe. In that same boke alsoo it is tolde of the pacyence of Julis Cesaris, which greately lothid to be ballyd, how be it he was foo. whan he kembyd his here forewarde, that grewe bacwarde, a knyghte sayde buto him: Demperowre, it is more possible to me to prevaple agapne the hooft of Rome, than the to be not ballyd; which sayinge he paciently suffirde. And also whan there were made of him famows bokes, and rydyculows fonges opynlye fonge, and that to his rebuke he suffirde it pacpently. And also bopon a tyme whan an axid woman despised his orgainal, and be= annunge, and called hom bredemaker and baker he fuffred it. and smylyd at her. In the same place it is told of Cesar Augusto. that when oon tpake to him and farde: D thow tyrawnte. He antwerde: If I were foo, thow woldist not fo call me. In that came place also it is tolde of Scipione Affrican, that whan oon called him from fightinge and rebuked hem, he faede: We modic brought me forth an emperowre, and not a warryowr. It is redde also of Tesar Augusto, in the thrid boke of japis of philosofies, that whan Tyberius complayned to him that many spake eurll of him, he answerde: It is sufficient to bs, if we have that fortune that no person can prevaple to do by hurte. Therfore be thow not groupd of any person speke threwdly of bs, for we may suffir it. And Seneca tellyth of the pacpence of Antigoni in his thrid boke De Ira. That whan he had harde druecle personys spekynge evyll of him to ther thinkyng, the kynge not knowinge, and he had harkened, & playuly harde, euery woorde, for as moche as betwene hym and them was interiede but a thyn wall, he coftelye knockyd with his honde and layde as thoughe he had bene an othir person. Goo ye your waye hens that the kynge here yowe not. Also Seneca tellyth in his iiii. boke De Ira of the layde kynge Antigono, That bppon a tyme he harde dyuerse of his knyghtes, saynge by him all the eugll they cowde, he went to them that had spokyn moost & layde: Now that ye have cursyd yowre kynge cawseleste, and spokyn of him soo uncurreysye; now leve your eugl speche, & wil him good, for he louith you nevertheleste. O meruelous humilite of a kynge, that disdaynyd not to condescende to them that laboweid moost, and a wondirfull pacience that he was not indignate, nor cruell to gyve ingement to them that cursyd hym, and deservic it.



Of the Salamandre and the Jore. Dialogo crvi.



HE Salamandre is of the kynd of a lacerte or of a fiellyon, a petiferus beaste, and most gretly benymed. For as Plinius saith, lib. rrir. ca. iiii. the intentith the frutes of treys and corruptith the watirs. Df the which who so eupr eight or drinketh, he is even strayt dede. And also yf the spetyll of her towche the fote of a man, it is pop-

foned and destroieth him. And all be it so that in the Sa-lamandre remaynyth greate strengthe of poyson, the yes etyn of

come bealtys, and taken for a foode. This capde bealte Sala: mandre oonly, and no mo, lyuyth in the fire, as faith Plinius, and putteth owte both the fire and the flame, & it is the kynde of a Salamandre to be rough a full of curlyd herys, lyke a fee calf. De whole Ckynne comtyme is made gyrdyllys for kynges to were. For whan they have be longe worne, & then cafte in to the fire they wol not burne, but aftir they have lye longe in the fore they be clene & newly pourgid, & be newlye drawn from the fire as though they were repayrid of newe. And of the same Chynne be made macchis yn lampes that wyll not waste for no brinnphae. Hydrus is a poplonde fervent that leuith in the waters having b. heedis. The twey ferpentis fawaht togider, but whan the Salamandre was ouercome of the Hydre, the lepte in to the fire to escape. Whan the Pydre had the worse, and was almoste Comfight of the Salamandre, he fledde in to the watirs. And fo they consecued them self from deth, and sayde,

The that retournyth to his owne naturall place, Shal be defended and fynde greate folace.

Thus owe we to diffende owre felf whan we be tempted of owr goodly enympes. Of the brynnpnge fire of concupitcens and lechery, we hulde manipe relife and caste owr felf in to the watirs of challite and clennelle. Whan we be impugned of the watirs of couetyle and anaryce, we owe to lepe in to the fire of charite and largeste by example of the downe. For it is redde in the propiete of byrdes that there be some goshakwys that take no byrdes, but oonly in the eyre; and some ther be that take noon but oonly in the londe. And naturally the downe knowith that, & ther fore the fiveth fro the gothawke that eachith her in the apre, and descendith in to the londe. If the be pursewed of the hawke that raupliheth on the londe, the continuith and bydith Apil in the apre. Suche reason shulde we have agayne the goshawke of hell, which hath a M. wyles to hurte, wherof Paulyne Caith: Dur ene: my to whom is knowen a M. dyuerle waves of noyinge thulde be defended with foo many diverte wepping as he ordernyth fotylters. And therfore whan myn enympe purfewith me, hauinge to many disceptes, I muste by Goddys grace orderne a M. dyuerle waves to withstonde him. It is told that a demoniak was brought to an

holy man, which commawndyd the feende to come forth and tell hym his name, and he answerde and sayde: We be thre sendes that dwell in this man, I am callyd the closer of the harte, my secounde brodyr is callyd the closer of the mowth, and the thrid is callyd closer of the purse. Myn office is to indurate the harte of the synner that he may have no contricyon, and if he be contrite my brodyr labowrith to kepe him from consession. And though he be consessyd, my thrid brodir wil suffre him do no satisfaccyon. And thus my thrid brodir is namyd closer of the purse. And by these meanys we prevayle agayne moche people.



De the Ape and a beatle callyd Carus: And in Englyth a Brocke.

Dialogo crvii.

F Taxus the here is harshe & rough, and is a beake to the quantite of a for. Of this beake spekith Plinius, li. viii. cap. rrrir. and saith: Whan doggis followe him, he restraynyth and kepith in his winde and his breth, and soo he cawsith his skynne to be blowyn and straynyd, and be that meane he desendyth the hytynge of doggis, and selyth not the strokes of men. This beak hatith the fore, and hath a custome to

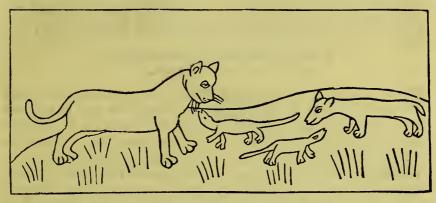
fighte agapne him. But the subtyll fore, sepnge that he cowde not hurte this Brocke for his harde fkrnne, and rowah here, the farned her felf to be bengurand and vice, and of subtrite fledde and ran a wave. And while this Taxus, this brocke or gray, fawghte for his praye, the falle fore entryd in to hys closette, and shame: fully desplyed the lodgynge of this grave with pylle, and other bn= clene thinges, in comoche that he abhorryd to come home, and beterly fortoke his howfolde, and chofe him an other lytell manfron for his eafe a greate way thens. It he lacke mete in the wintyr he well deape for his dyner, for it is a beatte that leuith moche by fleave. Unto this Brocke came an Ave and favde: Brodir, lende me an c. markys: for I have affection to goo beyonde the fee to marchandise, and I shall trulpe deupde the lucre betwene the and me. To whome the Brocke answerde: That thall I gladly grante the: for all my delire is to lyue easylye. Wherfor thou that have thy delice of thou canke funde me sufficient suretye, and make me an instrumente by the hondes of a notarge. The Ape founde sure: teps, the bugle and the bull, and lefte the oblygacyon in kepinge of the horse, and went forth on his journey and neutr came home agarne. Taxus, this brocke, sernge that he was thus illuded of the Ape, he asked his goode of the suretees. They scorned him, and despised him gretely. Wherefore this beatte complaynyd to the iuge, and theword hom his obligacion. The iuge immediatly coted the creditowris, and gave fentence that they shulde restore the goodes accordinge to ther bonde. Wherfore they were greatly wroth and ever malygnyd agapne the Brocke, and purfewed him. And at the laste they toke him and wowndyd him fore with many a greate stroke, & whan he was so woundyd he sayde with greate lamentacion and mourninge:

The that can beware of him that wolde borowe,
Is east owte of Aryle and kepte fro moche forowe.

PFTURTUMES it happith that a man lesith his frendes whan he alkyth his owne goodes that he hath lente. Peuerthelesse the prophete saith, Plalmo. cri.: He is a iocounde man that thewith mercye and lendith. But that notwithstandinge Taton saith: Loke to whom thow geuyste. That is to meane,

ther hulde be a discreeyon in the gruer and lendar. It is tolde in fablys that a doo, beynge greate with fawne, came to an othir doo that had an hows, and withe swete woordes, fayre prayers and lamentacion the alkyd lodgynge, and delyred hows rome for the tyme of her nede permyttynge, that the thulde delyuer the hows to the owner when the had fawned. The other was mercefull and departed, and suffirde her to have the rome. And aftir a longe feason, whan the subardy was paste, the ownar retowrned and repetyd his right. The other locked facte the durrys, and closed her erys, and wolde not delyuer that the promylyd; but spake cruelly and layde: I fere not thi longe teth: for the teth of my children thal al to rent the. Wherfor by this fable a man is tawghte that he shulde not always grue credence to halfplye to swete woordes: for manyon be discepued by the meanys of pyte. As Trope tellyth wyllynge to thewe that nothings maye profite buto bad folke whan the threwyd mynde of them is notte athampd to be buremembryd of a good dede. Wherfore he tellyth that the wolf was aclosed in the throte, and almost choked with a boone of a lambe that he had denowed which facke faste in his throte ouirthwarte. Wherfore in all possible haste he fent to the crane that he with his longe hyll hulde drawe it owt. The bone owt drawyn fro the throte of the wolf by the meanys of the crane, he alkyd his rewarde which the wolf had prompted him. The wolf antwerde and arde: Thou buhappy creature, lyuest not thow by the gyft of me, myght not I with oon bytte haue bytte a fonder thy necke. Therfore take thi lyfe for my rewarde: for other rewarde halt thow noon have of me. And so manyon be bukunde to ther benefactowris.





Df the Mows and the Catte. Dialogo crviii.



PPDP a tyme the Hows went onto the Catte, and humbly falutyd him, & fayde: D makir of mooke excellence, I entende ever to do to the trewe fervice: al onlye I befeeche the be my protectowre agayne the wodenesse of the Welyll. The Catte receyved him in to protectyon, and led the Hous aboute with him, and wolde not fustir him to be desegued

of the Melyll. The Melyl was greuyd with the dealynge of the Catte, and enuyed at him greatlye. Appon a tyme the Hows offendyd, and the Catte dyd dew correccyon. Meherwith the Hows was greuyd, and went to the Melyll and layde, whan he had done dewe lalutacyon: Myne offencys he grete, and Jam veryly worthy to be punyshed: for Jhaue bene agayne the under proteccyon of the Catte. And thus lubtelly he lowid discorde herwene the Catte and the Melyll, whan he was instely punyshed of eyther of them. At last he browght them to that pointe that utterly they intendyd eche to kyll other. And as they were goynge promptely to batel, the Melyll spake and layde: O dere suster, what meane we: why shulde oon of his se the other by the meanys of the false Mows: bettir it is, and lesse hurte for his, to kyll him than to kyll

owrself. These wordes plesyd well the Catte, and they both togiver kylled the Hows and etc him meryly betwene them, and sayde:

> They that make rancowre, discorde or debate, Shal not be unpunyshed erly or late.

Thas do flaterers and malycyows people betwene princes and lordes that he at reste and peace. Wherfore they be hatefull unto God: for hit is wrytten, Prober, bi.; Ther be bi. thinges that God hatyth, and that bii. is deteltable bnto him. Jen highe lokinge, a tonge lyinge, honder thedynge innocente bloode, the harte thinkynge mooft wycked thowatys, fete that be swyfte to do synne, lesyngmongers and false witnesseherers, and such as sowe discorde amonge louers and bredren. Wherof it is wrotten, Ecclefialtici. exbiii.: A flaterer and a dowble tongid man is acurlyd, for he hath trowblyd many a man that dwellyd in peace. Olde fadirs louid no suche glosers & dowble tonged folkers, for in them was magnificence and strength for to save the trowth, in all ther spechis. As Clatery tellyth, libro fexto: That whan all the people hoppd bypon the deth of the tyraunte Dyonyle, for the excedinge bytternelle of his moot cruell maners, a woman of the grettelt age prayde the goddis that he mighte continewe longe in lyfe without lykenes or disease. And whan the sayde tyrawnte knew it he maruaplyd of her benyuolence withowt his deferuinge, and callyd her, and inqueryd what rewarde the had receptlyd of him fo to laye. She answerde and sayde: For a reason that I have prougd by experience before tyme. For whan I was a mayde, and had a greuous tyraunt, I wolde gladlye have lacked him; and whan he was flayne, a worke occupied his rome, and then his do: minacyon to be ended I desired moost feruently, & a worse rular than thou art we kepe neuer to haue: therfor I drede if thow were take from by, a worse pf it be possible thulde succede in to thy place, therfore I have prayde for thi conferuacyon. Dide phi= losophirs also had leupe due for sayinge trowthe, then to lyue and hyde it. Wherfore of Drogene it is tolde, that he was thewrnge trowthe in enery place. De whom Malery spekirh, li. iii. ca. iii. that whan Aristipus had favde to the forlayde Diogene that stoode t wallhyd worths: D Dyogene, if thou haddile pleasyd that ty? rante Dyonyle with thi fayre woordes, thou Muldist not have

nedyd thus to do. Truly, quod he, yf thou woldist do thus thou huldist not have nede to slater that fayd tyraunte. For this philosofice had muche leuyr to be fedde and maynteynyd with a messe of wortys, & say trouth, then to be fed with the kynges deyntis, and to slater him, or say to him, other than trowth.



Df b. Lambys and a Molf.
Dialogo trix.

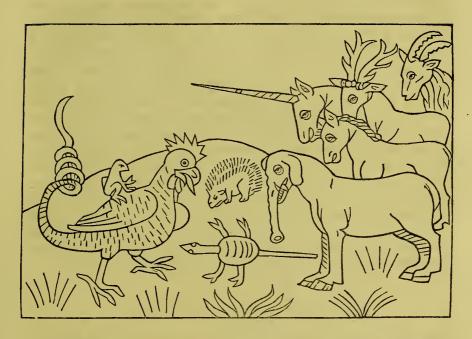
INE Lambys ther were in nombyr that were forlakyn both of fader and moder, and lefte lyke pupyllis and orphanys, were rulyd, and gydyd of ther kynlmen and tutowris. Uppon a tyme the Wolf callyd oon of these Lambys secretly to him, and saide: I thinke to be compassionable but the, con-

tyderinge thy greate frende and fadir is dede. Wherfor I wyll belyner to the my lettics of protectyon that thow may the goo tawf. Penerthelesse first goo to this bredren, and by de them come to me with the to conferme this matere. This innocent Lamb was restoyed with grete gladnesse, went to his bredren and shewyd but of them all this mater. To whom theis sayde: This plesst his greatly; but go we first to our frendes and tutowris and desire ther counsell. And whan they came to them, they tutowris answerde tayde: Beware, for God sake, of suche a massive for and yf ye go and return to him he will destroye yow and kyll you. But they not takinge hede of the holsome consel of they senyours, went forth

to the Wolf. The cruel Wolf seynge them was very glad, and lepte amonge them, & kylled them energehone and fedde him self and his children, and sayde:

¶ he walkyth eugl and oftyn offendith, That to ladde counfell neuir attendith.

THERFORE we muste grue credence to the counsell of our fenyours. For it is wrytten, Job rxb: In agyd folkys is great wyldome and prudence in longe tyme. We thulde do aftir counsell, and especyally of our frendes, for it is sayde, Prouer. iii.: Kepe thow the lawe and good counsell, and lyfe that he geuyn buto thi sowle, and grace buto thy chekys. It is sayde that an hulhondman labowerd his londe, and few it with hempe, flere, or Innette feede. A swalowe that was olde and wife, sepnge that, callyd all othic byrdes togider & fayde: This feelde and this feede thretnyth by foore, for, in tyme comynge, hereof hal be made many a comberows nette: therfore go we all togider and spurn it a broode, or euir it growe or come bp. But all other byrdes wolde not consente, but repreupd the swalowe and sayde the was full of folysh drede. Uppe grewe this erbe, and the swalowe warnyd them agapne that greate parell that approchid and drew nere. The hyrdes deryded the swalowe and sayde: This swalowe pleasith men, and flaterith them with his longe. This hempe was full grown and mowe downe, and dyners nettis were made of it, and cawant many a byrde. Then all the birdes knewe ther fawte, and repented them whan ther was no remedye. Therfore he that despiseth profitable cownsell, oftyntymes takith unprofitable; and he that thinkith him felf to fure, fallith oftyntymes in to fnarys, And many tymes the cownfell of a byle persone is very goode and profitable, for wyldome baylyth more then strength. for an example, it is wrytten that the egle flepnge in the eyre, and feynge the fnayle puttinge owte his hornis, the descended and caught her and helde her Ayll in her cleps. And the Enaple thrank in to the thell, so that the eale in no wyle cowde ete of her. That sevnae a crowe, sayde buto the egle: Thowahe thow be mughty, and kynge of all byrdes, thou knowist not all thinge. Parke, surely, therfore what I care and doo by my counfell, for that in the thell is very good mete, and delycyows. Bere the thell by an highe, and let it fall and breke. And to the dyd, and fownde grete twettneffe.



• Df many crepinge wormys and beatis.

Dialogo crp.



HE crepynge beautis and wormys uppon the erthe toke ther folace agayne the fonne. But the mood venymous beaute of all, and most perylowse serpente, Basiliscus, of whom is made mencyon in the dialogo rlilepte in amonge all other, and sayde with lowde voyce: Who is so bolde that dare fight with me, let him come and I shal fight with him. The Snayle, in his cotearmure, cam in among all othir, redy to fight agayne

this serpente. And as they sawghte, this serpente labouryd to byte and to poylon him; but the wysely drewe in her hede & sete in to the thell, that the serpente cowde not towche her; and aftirwarde

when the elpyed anauntage the put owt her hornys and cleys, and pricked this Cerpent: wherof the had greate thame. A lytell space aftir this forfapde ferpent, Bafilifcus, fortified him felf, and thoughte to excuse him self of that he had bene shamefully ouir: com, and fapde: I wil auenge me. Wherfor pf ther be any amonge all yow that is to bolde to fighte, I that make him gladly to turn his back & fle. The Irchyn, full of spinis, heringe this, came forthe in his harneys towarde batell; and whan this for= fande ferpente fawe him, with greate malyce he came agayne him. This land Archyn was harty, and made tharpe her prickis & smote them in to the ferpent, and wowndyd him buto the effulyon of his bloode. This Balliscus was faynte for angir and confuspon. Emong all other a frogge beholdinge this, and thoughte to be auenged bpon the ferpent, he lepte bppon him willinge to kyll him. The ferpent feynge the frogge all naked and bare, without defence, and he him felt was both wery and hungrye, & to Arength his body he cawaht the froque and swalowyd her in, and sayde:

The fighteth but faintely, that is not arayde,
And he that hath noon harneys may ever be afrayde.

By this we be tawght that whan we fee our greate enymyes comwhat ouerthrowyn, we owe not fodeynlye to fall byon them, but to refrance, & to fee the ende. For Seneca faith: It is properlye the condicton of a wyleman to drede his enemye, though he be but weke: and therfore noman thulde rejoyce the deth of his enympe, for dowghte of him felf. for it is wrytten, Prouerhi. rriff: Whan then enemye hath had a fall, be thou not glad therof, nor be thow mery boon the deth of then enympe, lefte ther fall lyke subardye uppon the. For he that gretely resoycith uppon the losse or hurte of his enympe, thall fal often in to losse and hurte. At is redde that an emperowre had tway fernauntis, of which oon was a taylowre, and the other was a barboure. The taylowre hated the barhowre, for cawle the emperour had him more in fauowre. Wherfor he accused him to the emperour that he shulde diffame him, and lave that he might not luffir the stench of his hreth whan he maupd him. The emperowr was fore greupd and commawndyd him to be caste in to the see in a sacke. And as the Cayde emperour cast forth his honde, poyntynge to the shippemen the place where they shulde cast him, his signette of golde fel from his singer in to the see. This barbowre corrupted the shipmen with money, and by them he was conceyed to farre contreys and straunge nacyons, wher as he leuyd prosperows. And uppon a daye he hought a sish, and sonde the emperowrs ringe in the bely of the same sish, with the which ringe he came to the emperowr and gaue it to him, excusynge him self of the cryme that was object agayne him. And at the laste for a rewarde he desyred that the taylowre, that had soved of his deth, myght be cast in to that same place of subardye that he was, and so he escapyd, and his enymye was destroyed that hoopid he had destroyed him. Wherfore Seneca saith: Loke dayly to have of other, as thow intendist to do to other. And this is oftyn prouyd by experience.





Df man and woman.

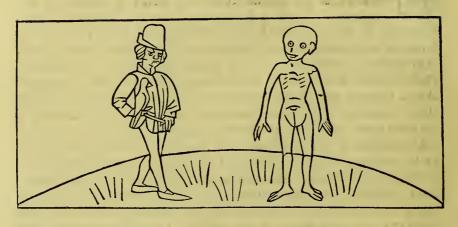
Dialogo crri.

AP, aftir the tayinge of the philototre, is a mynde incarnate, a fantalye of tyme, a beholder of lyfe, a manciple of deth, a walker goyinge, a dweller of a place, a laboryows mynde, an habitacle of small tyme. A woman, as saith the philototre, is the confusyon of man, a beaste infaciable, a continual betypesse, a batell neuer endid,

mannis manciple, & to a continent man destruccyon. As bppon a tyme it happid that a man which was clene & chasse desired to have famylyarite & speche with a woman: wherby he fell to delectacyon, & was cawght in the nettys of synne, and lyghtlye lost the seale of chassise & comytted dedly synne. For whan he attended bonto the swettenesse of her speche, & behyld the beawte of her face, he was overcome & destroyde, & sayde:

Attany mennys myndes for women be broke, And wowndyd forer then with other Grooke.

THERFOR an autowr spekyth & saith: A woman is the fourme of Conne, & condictioned dedly. Therome Caith: The gate of the fende, the wave of wyckednesse, the strooke of the fernente, a novable kynde is the woman. That same doctowr saith: The beawte of woman is lyke a brinninge Cworde. Remembyr that Thamar was corrupte of her owne brodir; & euer remember that a woman put Adam from his possession, who was strenger than Samfon, wpfer than Salamon, more holy then Daugd; & all thefe were subuertid by women. It is wrytten, Eccle. prb.: The orgginal of Conne began of a woman, & all men fuffir dethe by the meanys of her. Wherfore thefe olde fadirs & philosofirs were very contynente & kepte them felf chaste, as tellith Digecius, libro fecundo: of the continence of Alexander, that whan a marde of most excellent beawte was brought to him, which was wedded to an other prince he spared her, & btterly abstanced him felf from her, in so moche that he wolde not see her, but sent her again to her hulhond; & whan the was to remitted & fent againe, it pleased aretly the myndes both of her husbonde & of her. A lyke tale tellith Malery, libro quarto, cap. iii. of Scypione, Caynge that whan he knewe that a mayde, mooth bewtifull was among them of Cartage that were helegyd, which was weddyd to a nobyll gentylman; after that this Scipion had wonne the cite he called the frendes of the layde made, and also her hulbonde before him, & delpuerde her to him a clene mayde, & all the golde that was brought to him for redempeyon of her, he gave it to her maryage, wherefore the harrys of them were euir after apped towarde him. for his grete chastite and bountenous largeste. Ualery also tellyth in that came chapitle of the meruelowse chastite of Zenocrates, a philo: Copher, favnge: That on a tyme atte Athenys a compeny of vonge men prompled a grete lumme of money to a wantonly disposed woman, of the cowde corrupte the monde of the lande philolofre, and puclyne it to lechery. The which woman in the nighte tyme went and lave downe by him; but in no wyle the cowde prenagle to hurte his chastite, a to the younge men that deryded her, that the cowde not howe his mynde, the answerde that the had not go to no lyuely man, but rather to a flatue or dede image. She callyd the philosofre a flatue: for the greate and immoveable continence that reanyd in him.



Df Lyfe and Deth. Dialogo crrii.



S saith the philosofte, Deth is a perpetual cape, drede of richemen, decire of pouer men: an incurable happe, the theef of man, the chacer of Lyfe: resolution of man: the lyfe of gode men is gladnecte: of wretchis sadnecte. A yonge man bypon a tyme, that was in his slowris, both goodly of persone, ryche, stronge, and hoole, went to Deth and sayde: D ineuitable fortune, have

mercy upon me, and he deprecable but o me, and suffir me never to be punythed with the payne that I loke aftir daylye fro the. For I that gyue to the whatsomeuse thow wilt have, that is to saye: golde, sylver, precyows stonys, servaunts, horse, londes, syveloode, palacys, poslessions, all oonly the towche not me. To whom Deth answerde and sayde: Brother, thow askyste thinges impossible. Pothinge shuld be desired of God but honest and possible; and therfor thou spekist not wysely. For it is sayd but o man, Deth abydith the every where, and yf thou be

wele, thow thalt above it in energ place. For it is wrotten, plal. lxxxbiii. Who is that man that lyuyth, and thall not fee deth. As whoo farth: Po on. Therfore recepue me pacpently, for I come to the to do no noueltre. for Seneca laith: Po man is to biwile, but he knowith he that dre. Peuerthelesse whan deth drawith nere he dredith and wepith. Why wepist thou man? Why mournpst thow for cawfe of deth? To that thow were ordepned and borne, what thinge of newe is done to the? To this law thou art born; this happid to thi fader, to thi moder, to thy bettirs also, and generally to all that have bene before the, and it shall not faple to come to all them that that be. For lyfe is not genyn to any creature with exception of deth. Ther is a law unpuerfall, which ordernith to be born and to dre all thinge that berith lyfe. And also he saith: We owe to suffic pacpently that thing that we may not escape fro. Example of Dauid, that sayde whan his childe was dede: Pow that he is dede why doo I falte, whether I may call him agayne; I hal rather go to him, for he hal not retourne to me. Whan it was theward buto a philosofre that his fonne was ded, he answerde and sayde: Whan I gate him, I knew he shulde dye. Malery tellyth, li. b. ca. r. that Anaragoras herynge the deth of his fonne, fayde to the messengere: Thow bringest me no newe tropnaes, nor meruelowse, I knewe him mortall, as cone as I knewe hom born; for of the lawe of nature I have lernyd lyfe to be taken and lefte; and no man can dre, but he that hath leurd; nor no man maye lyue but he thall dre natu: rally. In the same place it is made mencyon, that Zenophon heringe the deth of his eldest sonne, which was sayne in batell was contente, al oonly he put the crowne from his heede, for he was doringe folemone factyfice. And aftirward he inqueryd how his sonne dred, and it was thewrd him that he was slavne mooft manly fighting, and he sware by his goddis, to whom he dyd sa: crifice, that he concepued more gladnedle therof then heurnedle of his deth. Sainte Jerome tellyth, that an holy woman, and moofte noble, whan her hulbonde was dede whom the especyally lound and mourned, and his body lay buburped, in the same daye of his buryinge, the lotte tway fonnes which the hadde and no moo: I am to tell a thinge incredyble, faith faynt Jerome, but God by wyt: nesse not false, who wold not have trowyd, that she myghte a

acone pluckynge her breffis, her clothis teryng, her herys downe hangunge, certainly from her fel not a droope of terps. She foode immoueable, and fallynge downe to the feete of Cryfte, the helde them and lapde: I am spedde good lorde, and redy to thy serupce. for thou half discharged me of so greate a burdon. It is redde alto in the cronycles of Emperowes, that the wyfe of Ocaupan burped her conne nampo Druce, and though the were a paynyme, ne= uerthelede by the greate naturall sense that was in her, the put from her all the tokyns of merowre and heuynesse that were in her, and lapde: What profit is to drede that may not be renoked. Wherfore Seneca faith: A wyleman is not afflyte for loffe of his thildren or frendes; for in luche mode he may lustagne ther deth. as he daylye awaytith for his owne. And truly the remembraunce of deth is lyke a brydell, refraynynge a man that he efflowe not to moche, and conne in the greate brede of couetyfe and lechery. The meditacyon of deth is mooth greate philosofre. as faith Plato. Wherfore it is tolde in the lyfe of Saynt Jehan the ampuece, that in the olde tyme aftir that an Emperowre was crowned by the Eleccyon of his Lordes, immediatelye masons, and makers of tombis wente buto him and fapde: D Emperowre, of what stone or metall welt thow commaunde the grave to be made? They thewyd this buto him that he thulde knowe & remembyr that he was transitorye, and but a corruptible man, and that he thulde thinke on the wele of his sowle, and gide the reeme wolely and bertuowly. Aftir that lapinge of Scrypture, Eccle, bi: Remember the last thingis, and thow that never sonne. Alkonse tellyth in his tretyle de Prudencia, that whan Alexander was dede, and to him was made a sepulchre of golde, many philoso: fres came thedir togider, and oon of them layde: Alexander made his tresowre of golde, and nowe in contrarywyle golde hath made tresowre of him. Anothir sayde: Alexander pisterdaye rulyd people, & nowe people mave coone rule him. An othir capde: Mil: tirdage Alexander myght have delinered many on from deth, this daye he cowde not escape from the dartys of deth that were caste to him. An othir lapde: Alexander pistirdage led a greate hoste, this dave of them he is ledde to his grave. An othir: Villirday Alexan= der preapo the erthe, this days he is preapo of the erthe. An other: Visterdave moch people dredde Alexander, this dave they despite

him. An other: Pillerday had many frendes, this day at be equal with him. An other: Pilterday to him lufficid not al the morld. this dape is he content with a grave of bii. foote longe. De that inwardely wolde often conspore this, shulde be refrayned frome the fowle apetyte of fynne. It is fayde of a lyuynge man that he thall be destroyde at last, and rote lyke a downghil. Job, rr. Therfore it is commaunded, Eccleffalt, bii: Remembir the ende. for it is bettyr to goo to an hows of lamentacyon and weninge. than to an hows of welfare egladnes, for ther as is mourninge, the laste ende of every creature is remembryd. And a man thinkyth what shall fall to him felf, that is to fave that he shall come to suche an ende. Therfore attende ve and consudre wel that in the deth of every creature, the noofe warith colde; the teth blacke; the face warith pale; the bapnys and spnowps of the hody breke: the harte as it is layde deupdeth a fondir for greate paynes: al the lymmes and membris ware drye, and flyke lyke tymber. and Coones. Dothinge in all this worlde is to abhominable and tedyows as is a dede corps, It is not calle in to watirs for cause of infeccyon. It is not hanged in the agre, for corrupcyon. But lyke poylon most perylows, it is cast in to a pytte, no more to he tene, and erth is lyghtlye call on it. Beholde the ione of the worlde howe it endith: It is closed in a moot kenkenge deche. where the harte confimyth, the ien dry bp, the erys fall from the hede, the noofe rotith from the face, the tonge Aynkith in the mowth, the harte putrifieth in the hodge. But alas, alas, goode lorde to me, what shuld these pen delyahte to see favre thinges? the errs to here vanyteys? the noofe to smell swete thinges? the tonge to speke fowle thinges and unprofitable? the mowth to take Ewete thinges? the harte to thinke bayne and byle thinges? Wher= fore Bernarde faith: Why art thou prowde, thow allhyn and dufte, the conceperon of the is spane, thy bytth is mysery, thy lyfe is payne, and deth is greate angwysth. Pot oonly of tympel powre wretchis, but also of al maner of noble estatys, both Emperowr, kynge & knight, whiche must chaunge this transitory lyfe, and folowe the Daunce of Deth. Throughe age his harte is heup, his hede akyth, his spirite is beryd, his breth Kinkith, his face rpuelyth, his backe Cowpith, his Jen ware dymme, his erys ronne, has herps fall away, his teth flinke, he lefyth his ftrengthis: Pow is he gladde, now is he fadd, nowe is he fyke. D mylerable and wretchid condycyon, why heholdist not thow the myfery of this mortall lyse? Consydre where by thy genytowris,
thy frendes, and antecessowris, that occupyed here before the.
And Bernarde saith: Tell me where he the louers of this worlde,
that in shorte tyme paste were here with his? Pothinge remaynyth
of them, but consye asshyn, and therfore I praye the tell me where
he the Barownys? Where he the princes and rulers? Where
he the prymatis? Certaynly they be passyd lyke a shadowe, and
come to nothinge. Also saynte Augustyn saith: Goo to the grave
and take hype the honys, and discerne yf thow canste, which was
a lorde, which was a sermaunte, which was fayre, whiche was
fowle, whiche was riche, which was poner, which was wyle,
which was idyote: and thow mayste not knowe in nowyle. Therfore remembyr fro whense thow comyste, and be ashamyd, where

thou arte and make mournyng, whedir thou goytte, and be aferde that thow may the come to that celestial place about: from the which thowe arte now expully d. Which that moot bless lorde graunt but by that lyuyth and regnith eternally.

Amen.

Thus endith the Dialogus of Creatures Horalysed, Applyably and edificatysty, to every mery and iocounde mater, of late traslated out of latyn into our Englyshe tonge right prostable to the governaunce of man.

And they be to fell, hpo Powlys churche yarde.

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